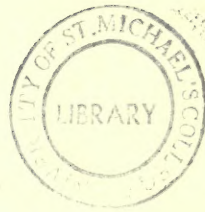
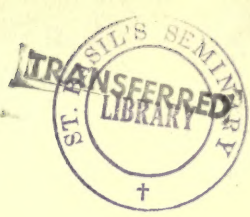


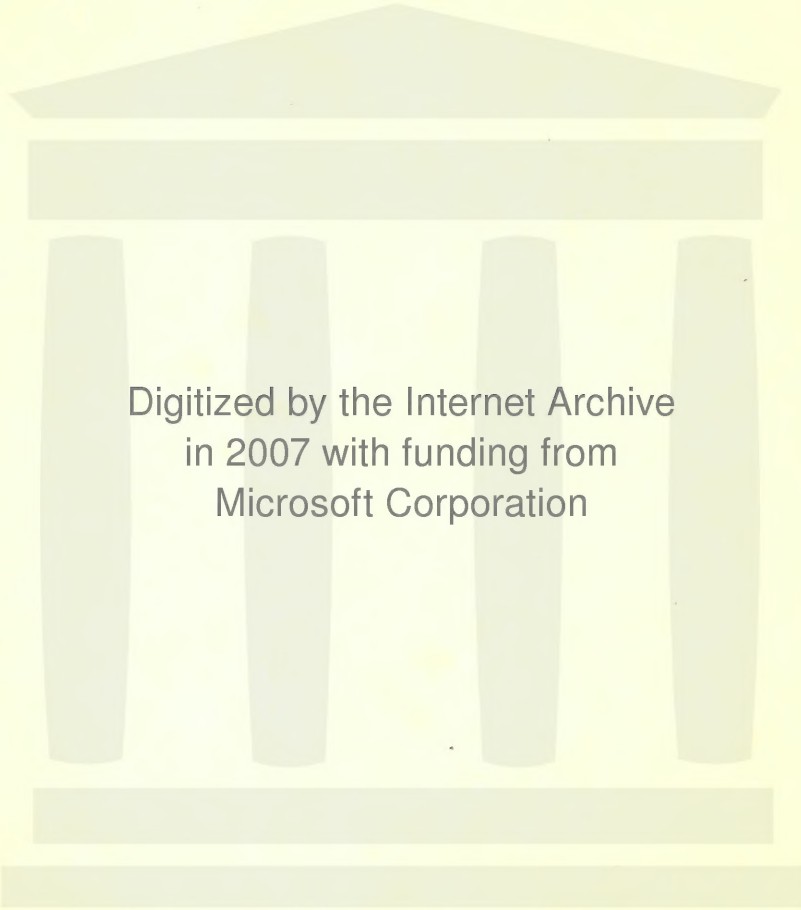
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ACTA ET DICTA

*A collection of historical data regarding
the origin and growth of
the Catholic Church in
the Northwest.*

"Colligite fragmenta ne pereant,"

(Joan. VI.12.)

Published by

THE ST. PAUL CATHOLIC HISTORICAL SOCIETY.

Vol. III.

JULY 1911,

No. 1.



The St. Paul Catholic Historical Society.

Organized, April, 1905. Headquarters: The St. Paul Seminary.

Officers of the Society.

Honorary President: The Most Reverend John Ireland, D. D.

President: The Very Reverend Francis J. Schaefer, D. D.

Vice-President: The Right Reverend John J. Lawler, D. D.

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MAR 21 1969

Request.

The St. Paul Catholic Historical Society will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers, relating to the history of the Catholic Church in the Northwest.

The names of contributors will be printed in the *Acta et Dicta*.

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The Cretin Collection.

(CONTINUED.)

[Translation made by the Reverend John Seliskar, Ph. D., from the original letters in possession of the St. Paul Catholic Historical Society.]

[THE REVEREND JOSEPH CRETIN TO HIS SISTER.]

Prairie du Chien, December 10, 1842, Sunday 7 p. m.

My dear Sister: At last I am at my desk ready to spend a few moments with you. My day's work is done, my office finished, I am alone in my little room by a fairly good stove, leaving the cold winds pile up mountains of snow on our prairie. Thanks to it, I shall not be disturbed this evening. I will then leisurely attend to my European correspondence so much neglected of late. Kindly forgive me for the past. I ask pardon also for the present, as I have to write four letters before retiring, yours will necessarily be short; as you see, it is to be but one page long. I do hope you will be kind enough not to bear me ill will for leaving you four months without a letter and then writing you so briefly.

Both your letters duly reached me. I have not forgotten our cousin Morel at the altar, nor your health, nor your soul. Lest I

devote all the space to news, I shall begin by wishing you a happy New Year. My wishes for the New Year and for your feast day, already past, are ever the same. Of old, I endeavoured to think of all that could be most useful for you, here and hereafter. My views have not changed in the least. Recall then my former wishes. I will add but one: sensible growth in piety, faith, humility, patience, charity and increase of fervour in your prayers for me. Convey my New Year wishes to all our relatives, to the clergy of Montluel to the Rev. Pastor, to Rev. Boissonnot in particular, but above all to my brother and his family.

As you see, I am still at the same post; address your letters, therefore, as in the past until you hear from me. I expect to be here until May or June. Next Summer, probably, I shall build a little chapel and house among the Sioux. I am very well; I have not been in any way indisposed in spite of the multiplicity of my occupations. But can we ever count upon another day of strength and life! Our hope of meeting once more in this world has but little foundation. Let us both say therefore with the complete resignation "Thy will be done." Let us ask Him to dispose everything for His greater glory and our spiritual welfare.

Do not tire of being good to my brother. I can not believe that he is bad at heart; he acts haughty and disdainful without really being so. He has not lost the Faith. With time he will stop his blustering. He should have understood long ago that his own interest requires it. He can not help seeing that nobody approves his manner of dealing with us. Alas, the sheet is already filled! As a compensation, however, I am going to send you my opened letter to cousin Mery, pastor of Geney. You will mail it to him without stating that you read it.

I received in due time the things I had asked of Mr. Perisse. A new bill of \$300 must have been presented to Mr. Verdoot de la Grange, I presume it has been paid. I shall not be in need of anything for a long time and will no longer spend my income before

it falls due. In case I decide to undertake a journey in the near future I must do so, if at all possible, without drawing on my capital. Providence comes to my assistance, not in money indeed, but by almost miraculously reducing my wants. Would you believe that I still wear the cassock I brought with me from France, and even the shoes, I who had to buy several pair every year.

I send you this letter with Mr. Perisse's mail, adding a few copies of a prospectus of a paper which I edit and print myself; I inclose also some other trifles. I do not know if they will ever reach you. We enjoy great privileges here in the postal service; they never charge me for the printed matter I send to France, while in France postage is strictly required. The steamboats here carry more mail than the post and no one thinks of molesting them. Alas! I have to say good-by. Pray fervently for me and beg your friend, Miss Andre, as well as the people of Ferney, to join you in your prayers.

J. CRETIN.

[THE REVEREND JOSEPH CRETIN TO HIS NIECE.]

Dubuque, July 30, 1844.

Dear Mariette:

Inclosed, please find the little picture I promised you so long ago. I have duly received your two letters, one for New Year, the other for St. Joseph's day. Accept my sincere thanks for the same. I am convinced of the sincerity of your good wishes; and mine for your welfare are no less constant and true. I wish you above all that you be always as well disposed as you were on the day of your First Holy Communion. I send you this picture in order to remind you of that beautiful day. I give two of these pictures to each child whom I admit to First Holy Communion; their names are printed on the bottom of the page, just like the one you received. Meditate frequently on the words printed under this picture; every word can furnish you with food for thought and meditation. To-

day I shall refrain from giving you any further advice. I am now at Dubuque for some time; but still I have enough trouble. Do not cease to pray for me; I shall be very grateful to you. Still I fear that the time which you spend in this practice appears to you long and tiresome. Some unknown fairy whispered into my ear that piety had not yet taken deep root in your heart; that you are rather easy-going. Ah, this is a great fault and merits your serious consideration. You are exposed to the greatest danger of going astray in a short time, if you behave with the same indifference in church as at home, and make no distinction between the time of prayer and the moments of recreation. The result of such conduct will be pride, vanity and self-esteem; what shall we think of you? I implore you, Mariette, from time to time to give serious thought to these profound truths of our Holy Religion! What will you wish to have done at the moment of your death? Unfortunately you were spoiled in your early youth. For this reason you probably consider yourself a person of some importance. Often bring before your mind the great examples of humility, our divine Saviour and His Blessed Mother; above all, never forget this good Mother, your patron saint. You will indeed be happy if you cherish a great devotion to her. But what will become of you if you neglect this practice? Oh, endeavour to grow in the virtue of humility! Prefer a thousand times to die rather than to commit a mortal sin; I shall pray for you even more in the future than I did in the past. Greet your parents for me; tell them that I frequently recommend them to God; I pray constantly that God may grant us the grace that we may all one day be united in heaven. Remember me also to your aunt who was always so kind to you. I have received the letter she wrote in the month of May, but I have as yet heard nothing of the communication sent through Mr. Lauras. Kind regards to your good Tatan; give my respects to Rev. Boissonot, to your uncles, aunts, cousins, and do not forget your good little sister Jenny; if you do not take care she will soon sur-

pass you in everything. What a reproach will it be to you, if she is more virtuous, and righteous than you! Tell your Tatan to inform the lawyer Verdot that at the end of September a note of 190 francs falls due: they should have given a note for 100 francs. Good-bye Mariette—forever your devoted and affectionate uncle,

J. CRETIN, Missionary.

[THE REVEREND JOSEPH CRETIN TO HIS BROTHER.]

Dubuque, Jan. 1, 1846.

My dearest Brother:

I cannot let the first day of January pass without wishing you a Happy New Year. During the Holy Sacrifice of the Mass this morning I prayed for a happy New Year for you, your family, your other relatives and all the good people of Montluel who are still kind enough to remember me. I thanked the Lord for the many favours which He granted you; many others were less fortunate. You have had success in most of your undertakings, whilst others saw their hopes vanish and their enterprises fail. God wishes to draw you to Himself through a sense of gratitude; how easy and sweet is this bond. Take care that you do not become spoiled by the numerous favours shown you by Divine Providence. A foolish and blind mother in her misguided love carefully removes from her children everything that could inconvenience or displease them. It would be a great hardship for her to see her children do some work at the regular time, even if the work be easy. But a prudent mother who truly loves her children educates them, and prepares them for hardship by giving them work that is not always pleasant, and by insisting that they be constantly occupied at some useful task.

Jan. 12. The absence of a dozen days prevented me from continuing this letter. I shall finish it to-day. I shall not refer to

the preceding thoughts any more. Aim always at the one necessary affair; never forget the one great and important matter of salvation. If it is God's will we shall meet again here on earth after some years. After ten years of missionary life in this country, and at the age of fifty it is permitted to desire a life without so much excitement, but also without too much ease. This country a short time ago a wilderness is being colonized very rapidly. Germans predominate, but Irishmen are likewise coming in large numbers. Some French immigrants from the districts of Voges and Boub are also settling here. Yesterday I visited these living in the woods about five miles from Dubuque. They camp there and obtain farms without having to pay for them; nearly all succeed in a short time. In five or six years they will have to pay for their land, five francs an acre; but at that time they will have more than enough to pay for their three or four hundred acres, together with some debts they contracted in buying cattle and the necessary machinery; it is almost certain that all will be successful. Since I have been here I have never seen a complete failure of the entire crop. I have never seen hail do the least damage. Cows can be bought for fifty francs; a pair of oxen, for one hundred francs. The best hogs sell at four cents, and flour at two cents a pound. Do not, however, think that it is my wish that you should immigrate into this country. No, never leave your own country; remain ever a good Christian and a loyal Frenchman; bring up your children in the same sentiments. Nearly all European immigrants have the sad experience that in spite of all temporal advantages their children become traitors to their Religion and to the land of their ancestors. It is indeed true particularly of Frenchmen that they deteriorate in a foreign country. Some time ago I heard of some families whose children were all born in France giving terrible scandal by their family quarrels; they even abused their own parents.

As soon as foreigners set their foot on American soil they are

consumed by the desire of making a fortune; they endeavour to set aside every obstacle standing in the way of obtaining their purpose. In the United States, as in nearly all other Protestant countries, money is the only real God to whom sacrifice is offered; all other worship is of minor interest. It is likewise customary for many to seek only in illness and adversity the consolation which the Catholic Religion alone possesses in all sorrow and tribulation. Four days ago I wrote in Dubuque; today I am fifty miles away from that city, in the wilderness among the savages; I shall not leave this place until Easter. I hope to succeed in converting a certain number of them. The inability of Protestantism to civilize these savages is becoming every day more evident. It is an established fact that those whom Protestants tried to civilize in the last twelve years have become more degenerate than all the other savages. Only a few days ago one of their converts murdered a white man; he is now in prison in Dubuque; three months ago he was imprisoned for rape with five other pupils of the same school. It is not surprising that these savages are unwilling to send their children to such schools. Still opposition is constantly raised against the establishment of Catholic schools, for the sole reason that their Protestant schools would become unnecessary, and a number of persons would be deprived of their lucrative but useless employment. These worthless school-ma'ams draw a salary of two hundred francs, if they have any pupils or not.

In the last letter my sister speaks of a famine which is beginning to spread through Europe. This country could furnish great quantities of wheat to the old world; here it is very abundant, it sells at fifty cents a bushel. I have heard that a great deal of it is being exported. All the wheat I saw is of very high quality.

I shall soon answer the two letters that Mariette wrote to me. It gives me pleasure to see that her last letter was very well written and had very few orthographical mistakes; I do not know whether she composed it herself or not. By this time she is no doubt a grown

up, sensible young lady. See to it that she will not be spoiled; flattery will soon spoil her. It is impossible for a woman, especially if she be young, not to be upset and flattered by words of praise. Little Jenny added a few words to the letter of her sister; I am very grateful to her for the same. I presume that now they live together at home. May God bless them as well as their parents. Dearest brother believe me always your devoted and loving brother,

J. CRETIN, Missionary.

Kindest regards to your wife and children, as well as to those who still are good enough to be interested in me. In this country winter was extremely mild this year; but in Europe I heard it was very severe.

Yours in Christ,

J. C.

[THE REVEREND JOSEPH CRETIN TO HIS NIECE.]

Notre Dame of the Desert, Port Atchison, Iowa,

Jan. 17, 1846.

Dear Mariette, or Marie, as you sign yourself now that you are a grown up young lady:

Your letter of unknown date written no doubt in Monomotapa was received some days ago. The sincerity of your confession no less than the firm resolutions for the future have impressed me very deeply. If God permits that we meet again here on earth, I hope that I shall find you not only an expert in piano playing, able to play with great proficiency sacred as well as profane music, or capable of drawing flowers, and pictures. I hope that you will likewise be permeated with humility and kindness, or briefly, with Christian charity. Everything else is of little value for persons of a certain class. Good advice and good books you have in abundance; I hope that you will not have a chance to obtain reading

material of the opposite character. Follow faithfully the wise counsels of your aunt; never become discouraged, no matter what they tell or command you to study or learn. Give the work all the attention of which you are capable, and do it in the spirit of obedience and penance. Be always contented and satisfied with the mediocre talents that you have for certain subjects. Do not envy your classmates who are ahead of you in study; endeavour to render justice to them and esteem them; this is the best means of obtaining their esteem for yourself. But remember that you will never possess this true politeness and kindness towards others, unless your heart be filled with Christian humility; all acts of kindness and good-will are mere sham and deceit unless they be based on this virtue. Always be honest and upright! There is nothing more beautiful than frankness and simplicity. You ask me to pray for you; I shall certainly fulfil your wish; and will you not likewise pray for me? You know that in my position I am in great need of help from heaven; ask your companions, especially those that are distinguished for their piety, to join you in saying some Ave Marias for your uncle who is wandering through the deserts of the New World, in deep snow, or on rivers, or on the slippery ice. If you be faithful to your prayers, we might still meet here on earth. At least, let us always live so that no one will be missing on the great day when the elect shall be called to their heavenly home. I frequently remember your parents in my prayers; avoid with care everything that might displease them; on the contrary always be ready to make their lives as pleasant as your conscience will allow you. Children will never be able to repay their parents for all they have done for them. Whenever you make a pilgrimage to Notre Dame of Fourviere, do not forget to pray for me at the shrine. Rest assured that I shall tell you much interesting news concerning my missionary labours. As yet I have nothing extraordinary to relate, as I arrived at my post only two days ago; now, after an absence of several months I am again among the savages.

I found everything in good order on my arrival; today the savages attended Sunday services in large numbers. The children did not forget their hymns; they sing the songs of Esther and Athalie much better than it is done in France. How good is the Lord! The savages are very kind to the Catholic priest; but they cannot tolerate the Protestant missionaries who are bringing ruin upon them. I believe that I have already wished you a happy New Year; convey these same sentiments to your father, mother, and aunt. My letter will not reach you before Easter. Good-bye; greet your little sister for me; say your prayers always with attention and devotion.

We have a most charming winter this year; still the cold was rather severe in the beginning of December. The ground is frozen to a depth of at least two feet. Once more, be devout, practice the virtues of kindness and humility; you shall then be happy in this world and in the next,

Your loving Uncle,

J. CRETIN.

I have not found the opportunity of sending you the collar of the rattle-snake skin, and the Indian slippers for your sister. I shall do so in the spring at the first opportunity.

[THE REVEREND JOSEPH CRETIN TO HIS BROTHER.]

Rome, April 5, 1847.

My dearest Brother:

I am addressing this letter to the little ones in Montluel; I expect that they are still there. A merchant of Lyons will draw on you for the sum of 400 francs, for tuition for Gabriel Morel. I am certain that you can pay this sum without difficulty. I almost lost over thirty francs on a bank note that I accepted at Lyons. I prefer to keep it and to exchange it at Lyons. The gentleman living on the place de Terreaux who is acquainted with the Morel

family is going to send money to Lyons; I did him a favour in giving him a note payable in Lyons. And this way I lose nothing. I informed Gabriel Morel that the sum of money is to be paid to him; you will kindly reimburse him immediately. He will also bring you this letter.

I do not expect to depart before the end of the month; I am waiting for a letter from Dubuque. Rome is filled with strangers, especially Germans and Frenchmen; my lodging did not cost me very much. I hope sincerely that you are all enjoying good health. I am well; only my feet are occasionally very sore as I have to walk so much. I am very much satisfied with my trip to Rome. For a Christian there is no other place so interesting as this city. You are already aware that my departure for the new world is somewhat delayed. I never cease to remember you in the Holy Sacrifice of the Mass. May God bless you all, as the Holy Father also sends his blessings through me. I shall remain here long enough to receive a letter from my sister; let her inform me what letter she received from me. Many are urging me to visit Naples; I shall see what I shall do before the end of the month. I may make the trip provided that I find desirable company. Mount Vesuvius and the miracle of St. Januarius are worth while seeing. I may be able to visit Mr. Fargeosse, if you will send me his address. Still I have not yet decided to undertake this journey.

Truly Yours in J. Christ,

J. CRETIN.

Think of me frequently. Let my sister write on the letter "par voie de mere." In this way the letter will arrive sooner. I hope that the four barrels of flour that I sent from Marseilles have arrived at Montluel. A business man, by the name of Chamelle, who knows B. Morel took charge of it.

[THE REVEREND JOSEPH CRETIN TO HIS NIECES.]

Paris, June 21, 1849.

My dear Nieces:

I hope that this letter will not meet with the same fortune as the one I addressed you from Rome. Still I am sending you the letter, not directly, but in the same way as the former one; I am anxious to obtain some information from your father. In the letter that was lost I gave you a detailed description of the Eternal City. I described minutely the two persons who distinguished themselves by their heroic virtue: St. Agnes and St. Caecilia; their tombs are to this day held in great veneration. I added some good advice which surely would be useful to you.

Paris is not as holy a city as Rome; here we do not find so many priceless relics and objects of edification. Nevertheless, the Capital of France in spite of its sinfulness and sensuality, can boast of many advantages even concerning religious matters. I was particularly in these last days much edified by the great multitude of Christian workmen who live here. Paris likewise has its sepulchres dear to our hearts; the tombs of the young virgin St. Genevieve, the patroness and liberator of the city; there is also the sepulchre of St. Vincent de Paul. No doubt there is here a great deal of vice and sensuality, but there you also find virtue and zeal. You will still meet here young men and women of prominent families who distinguish themselves by their faith, their devotion and zeal for Religion. This is due to the great care with which children are prepared for their First Holy Communion. They never forget the sentiment of peace of soul and innocence of heart that they felt on the day preceding and the day following this greatest event in their lives. Some twenty-five years ago I assisted at the festivity of the First Holy Communion at St. Sulpice. I myself prepared the girls for this most solemn occasion. There were more than eight hundred in one catechism class. How many tears of joy are

shed on the day of First Holy Communion! At the Holy Communion itself, at the renewal of the Baptismal vows, at the consecration to the Blessed Virgin. Often the paten used in the distribution of Holy Communion is entirely wet, and has to be emptied on the ground.

I arrived in Paris on Thursday evening, the 17th inst. Yesterday I went to St. Sulpice to say Mass. The next day I went to the church and what was my surprise and my joy to see there such a number of young girls in white dresses and white veils, young boys in white trowsers, in full uniform, a white ribbon on their sleeves. These were the first communicants of the preceding day; they numbered fifteen hundred; on this day they came to offer up the Holy Sacrifice in thanksgiving for this great privilege. I said Mass immediately afterwards and distributed Holy Communion to a large number of people, the relatives, no doubt, of the first communicants; they offered up Holy Communion for the purpose of imploring the grace of perseverance for their children. The memory of a similar event can never be entirely effaced from the hearts of the young people. Still this rule is not universal: there are children who have no heart, who never loved anything else but themselves; these children never experience the sweet sentiments of piety, not even on the day of their First Holy Communion. This solemn feast made no more impression on their souls than a drop of water on bronze. They have no taste for Religion, they consider it as a heavy burden. They conceive of no other happiness than that derived from praise and admiration, riches, satisfaction of their passions, and worldly pleasures. Poor misguided people! What an impossible task! They have undertaken to fill a bottomless vessel. God alone is able to satisfy the heart to its full capacity.

The children, who possess no religious feeling, and have lost all love for things of God, have been spoiled in their youth by their parents, by excessive love, flattery and admiration; the little ones were never corrected, they were not compelled to bear the salutary

burden of obedience. These children consider themselves of great importance, even indispensable to their parents whom they regard as their slaves created exclusively for them, to give them food and raiment, to flatter their pride, to work hard only to procure the means for satisfying their passions. These children care little for others, as long as they themselves are satisfied. Still troubles and difficulties soon arrive; in a short time it becomes evident that everything cannot go on as they imagined; then, the more pride they had cherished before, the deeper will be their humiliation; the more selfish they had been before, the more are they now looked down upon, the less self-control they possessed early in life, the more do they become slaves of their evil passions and desires. Sooner or later we are all compelled to bow to the will of another; what a difficult task, when it is forced upon us! I have witnessed similar cases in the American deserts; I have seen horses prance and rear, and even kill themselves, if the harness is put on them after they had reached the age of six or seven years; other horses put to work at the age of one or two years were strong and healthy, and at the same time docile as lambs. But what is my purpose in recounting these examples and placing these thoughts before you? You will probably begin to complain and believe that this sad picture applies likewise to yourselves. No, my little ones, I have a much better opinion of you. I am convinced that you two have still good hearts, you would never cause sorrow to any one, but above all not to your loving parents and your teachers who take such tender care of you. I am convinced that you would blush to do anything that is unworthy of a Christian soul; I am certain that you love the Blessed Virgin, that you are devout, and that you will grow daily in these virtues. Poor children, what would become of you, if you did not love piety? Your lot would be the same as that of a dry leaf torn from the twig; the plaything of all passions and desires; you would, indeed, deserve pity here below! Where would you seek consolation in the hour of sorrow? Finally death puts an end to everything at an hour unknown to

us—perhaps on the morrow. Tell me, are you ready to take your place among the angels? Would they not be afraid of you if you appeared in their midst? Let us daily grow in piety; I was much pained to observe the careless manner you have in praying; it caused me great trouble; I mentioned it to your aunt. Do you think we can be saved without prayer? Prayer carelessly said brings upon us God's malediction rather than benediction.

I have given you very precious relics; what have you done with them? Would not a piece of candy please you better? Do you recommend yourself to the Virgin whose relics you have? I often pray for you; why should you not pray for yourselves? This morning I offered up the Holy Sacrifice of the Mass for you at the church of Our Lady of Victories, in honor of St. Aloysius of Gonzaga whose feast we celebrate to-day; I did this in order that he might obtain for you the grace of practicing modesty and chastity; the patron saint of youth possessed these virtues in the highest degree. But rest assured that these virtues can be acquired only by the practice of humility. A proud and haughty person never preserves purity and chastity. It is high time for us to pluck out from the garden of our hearts all injurious plants; otherwise the good seed sown therein will be stifled. Endeavour always to work against your natural inclinations, to oppose evil tendencies, such as sloth, greed, vanity. Ever be willing patiently to bear suffering for a God who suffered so much for us. This will bring you peace of soul. Always have the greatest confidence in God's goodness. Never give way to discouragement. Even if we make an occasional mis-step, let us always be ready to begin anew. This will suffice.

Ever your affectionate and loving uncle,

J. CRETIN.

[THE REVEREND JOSEPH CRETIN TO HIS SISTER.]

Dubuque, Jan. 6, 1848.

My dearest Sister:

This is the third letter I am writing to you since my return to America; from you I have received only one; this letter will be

very short; I shall hardly have time to finish these two short pages. Let us begin with New Year's wishes. I have already sent you my good wishes and I repeat them to you, to your family, my brother, my sister-in-law, Marie, Jenny, my aunt Scipion, to my cousins Mery, Scipion, Morel, to the priests and other gentlemen of my acquaintance, to the clergy of Montluel, the kind Sisters, Mr. Cher-mot, Mr. and Mrs. Andre, Madame Rudigue, her cousin Bariat, the kind cousins Gonchan, etc. I did not forget you on your names-day; the Holy Sacrifice of the Mass was offered up for you; I often recommend you all to God; I hope that you will not forget me. Inclosed in this letter you will find ten small notes addressed to different localities in France; put the letter to the Bishop of Belley in an envelope and forward it to him. I am glad that you paid for the catechisms and left them in the care of Mr. Loras. Request the publisher to send me his paper for three months; if it will arrive regularly I shall continue my subscription; up to the present I have not received a single number, although I notified him to send it to me beginning with the 15th of August; he need not fear that I shall not pay my subscription. Is my brother sending me the wine I ordered? Let him notify me by mail when it will be sent. He should address it to Mgr. Blanc, New Orleans, to be forwarded to Rev. Cretin, Dubuque. If he is sending it by way of Marseilles he should direct it to Mr. B. Pagliano, rue St. Jacques, No. 45. Notice by mail must be sent him beforehand. I assume no responsibility for his trip to this country; it is now too late to plant vines; the right time is the month of October. I wrote to you that we arrived at Dubuque without mishap, in spite of great dangers on land and water; a few days after our trip on Lake Michigan a steamer suddenly caught fire two miles from the coast; two hundred and sixty passengers, nearly all Hollanders, were burnt to death; only eighteen persons were saved. A number of accidents happened also on the Mississippi. A few days ago the Ohio river rose thirty feet above its normal level; Cincinnati suffered a great deal.

When I arrived here I discovered that I was alone to do the work; night and day I was busy visiting the sick far and near. Even at the present I have no assistant; this will continue for another month. I went to see the Indians, but could remain among them only three days. The Protestants terrorize them, causing discouragement among them. I received a letter with the information that the Indians are dying in large numbers; next spring they will be transferred to a new reservation one hundred miles from here. Mr. Villars was very ill; but now he is in better health than he ever was before. The box that was lost some time ago has arrived at Havre, as I learn from the bill of lading forwarded to my address. It was evidently lost at Havre; I have only a few articles in the box; the greater part of the contents belongs to Mr. Villars. Shortly after Christmas I gave a brief mission to about forty French or Canadian families about ten miles from here. I was delighted to hear the hymns sung in the same way as in France. Nearly all received the sacraments. They built a beautiful chapel. My next visit to France may take place sooner than I expected. It is very difficult for me constantly to travel on horseback. I am in good health; I am really ashamed of being so stout. I wish you all good health and peace among yourselves. Forgive me if anything in my letter displeased you. Pray frequently for me to the Blessed Virgin and St. Placidus. Let us never forget the ever salutary thought of death. Religious doctrine is taught very thoroughly in this country. Good-bye,

Your most affectionate brother,

J. CRETIN.

[THE REVEREND JOSEPH CRETIN TO HIS SISTER.]

Dubuque, Oct. 8, 1848.

My dear Sister:

Your letter dated Ferney, July 11th is at hand. I shall address this letter to Montluel; I am certain that you will receive it. I was

very sorry to hear that you had been ill; I sympathize with you in your suffering, still I rejoice in the spiritual advantages you no doubt derived from this visitation from heaven. Do not trouble yourself about me, I mean about my health, my life here on earth; but let no day pass without praying for my soul.

The revolution causes no disturbance in this city; we are enjoying perfect peace. I had to give up the box that was lost in Havre. Mr. Villars will lose more than I. The chest with the trees and seeds arrived in the middle of July, as I wrote you. I had given up the plants for lost; but yesterday I changed my mind. For a whole day I soaked the roots in lye and then planted them; I had no hopes that they would grow; to my great surprise nearly all began to sprout. The pear trees grow very rapidly; they blossomed this year, as well as some apple trees. Two peach trees only began to grow below the point of grafting; the vines show no life as yet; but I already have twigs four inches long from apple seeds. Inform Mr. Bonenfant of this, if you have a chance; it will probably interest him. It is a wonder that the plants did not entirely dry up, as they were enclosed in a box and exposed to the hot sun of New Orleans. I do not at all regret that I sent for them. I am the only one in Dubuque that has pear trees; from twenty of these I anxiously expect fruit this year. The flower and the vegetable seeds were damaged by the moisture of the steamer, and the heat of the box; none of them sprouted.

Priests are by no means so numerous here as you think; on my last trip to France I brought only four with me. One left our diocese, two of my companions on the trip are not yet ordained. Since my return I am nearly always alone. Father Villars was after his ordination sent to a place one hundred and fifty miles from here; he is doing very well. No Jesuit has as yet made his appearance in the diocese of Dubuque, I am therefore, in conscience bound not to leave this place this year. I shall see later on how matters will stand in France.

I am very grateful to the people of Ferney who still have the kindness to remember me. Express to them my gratitude when you have an opportunity, and assure them that I also retain a loving memory of them.

You did right to cancel my subscription to the *Journal of Ain*; it was delivered to me once a week all torn up. It is a disgrace for France that it has no steamers. England demands high postage on French mail; in this country we can send a letter two thousand miles for five cents.

I shall not write a separate letter to Marie and Jenny; this is sufficient answer to their communication. I should have every reason to congratulate Jenny on the occasion of her First Holy Communion, provided that this event had made her entirely upright and devout; I hope that she will some day acquire these virtues. I often pray for her; to-day I have again offered up the Holy Sacrifice for all of you. Oh, may the precious gift of faith be kindled anew in the hearts of all the members of the family. Admonish Marie and Jenny that they should banish from their hearts all thoughts of self-seeking and vanity. If they are proud and haughty they will be an abomination before God and man. What reason have they to be proud? They should blush that they ever cherished thoughts of this kind; let them now begin to be good, humble, modest, obedient. They will be all of this, if they pray, meditate and approach the sacraments frequently and worthily. I notified my brother that I drew on him for six hundred and some francs; he will surely be able to meet this obligation. I forget how much you spent on my account, for the plants, etc. Give my respects to the pastor of Montluel, to his assistants, and to the Sisters of the Visitation; ask them to pray for me.

Remember that it is useless to think of dreams and to tell them to others. I shall not decide until next spring on my return. Let us all ever bear in mind the salutary thought of death: what an agreeable and useful lesson! May we ever practice humility and

patience. This letter will leave only on the 12th of September, not on a steamer but on an ordinary boat; England demands thirty-six cents postage. Once more good-bye; greetings to all. Pray for me.

Your most affectionate and devoted brother,

J. CRETIN.

Address this letter and forward it to my cousin, l'Abbe Scipion.

HISTORICAL PAPERS.

Duluth, the Explorer of Northern and Central Minnesota

References: 1. Margry, *Découvertes et Etablissements des Français dans l'Amérique Septentrionale*, vols. 2, 6 (Paris, 1877, 1886); 2. Harisse, *Notes pour servir à l'histoire, à la bibliographie et à la cartographie de la Nouvelle France* (Paris, 1872); 3. Shea, *Hennepin's Description of Louisiana* (New York, 1880); 4. McLennan, *A Gentleman of the Royal Guard, Daniel de Gresollon, Sieur Du Lhut*, in *Harper's New Monthly Magazine* (September, 1893); 5. Id., *The death of Dulhut*, in "Proceedings and Transactions of the Royal Society of Canada," second series, vol. IX. (Ottawa, 1903); 6. Upham, *Minnesota in three centuries*, vol. I. (St. Paul, 1908); 7. Parkman, *La Salle and the discovery of the great West* (Boston, 1907); 8. Winsor, *Cartier to Frontenac* (Boston, New York, 1894).

HERE were not a few among the French of Canada, who felt an irresistible longing for the West of the American continent, and followed in the wake of Groseilliers and Radisson. Among the best in the class of these explorers was Duluth, or Daniel Greysolon, sieur Du Lhut, as his full name reads. Various spellings were given to the last part of the name, by which he is generally known, such as Du Lhut, Du Lhud, Du Lud, Du Lude, and Du Luth; in the Margry papers he is generally styled Du Lhut, which seems to be the more correct form, and was evidently used by the man himself. In the present essay it was deemed best to adopt the spelling in one word, which was given to the city at the head of Lake Superior, viz., Duluth.

Duluth was born about the year 1640, at St. Germain en Laye, near Paris, France. The exact date of his birth is not known, but the year mentioned is approximately correct, as will become evident from the subsequent narrative. His father belonged to what was known as the "petite noblesse;" he moved from St. Germain to Lyons, where he married into the Patron family, wealthy merchants of that city. It is probably on this account

that Duluth is qualified as a gentleman from Lyons by La Hontain¹. He chose the army for his career; in 1657 he was ensign of a Lyonnaise Company, and in 1664 Gendarme of the Royal Guard. Of this latter office he was particularly proud, and boasted of it all his life time. But soon he became dissatisfied with the slow advancement at home, and dreamt of great possibilities in New France; he applied for and obtained a captain's commission in the troops of the marine. Some time after the year 1664, he sailed for the new world, and joined his command in Canada.

Duluth was not without friends and relatives in his new home. Among them were a brother, Claude Greysolon de la Tourrette, his uncle Jacques Patron, and his cousins, Alphonse and Henri de Tonti, all of whom held important positions. He settled in Montreal, and lived there for some time, when in the spring of the year 1674, family affairs compelled him to make a journey to France. His native land was then in the midst of the great turmoil caused by the war with Holland (1672-79). Without hesitating, he joined his comrades of the Royal Guard, and fought like a brave soldier in the campaign of the Franche Comte, and in the bloody battle of Senef (August 1674); at this latter occasion he had the honour of being squire to the young Marquis de Lassay, ensign of his regiment. In all likelihood he returned to Montreal towards the close of that same year, 1674. During the summer of the following year, 1675, he leased a modest house from a certain Pierre Pigeon, and the year after he built a more elegant dwelling on a beautiful site overlooking the majestic St. Lawrence River. He retired from his command in the colonial troops at half pay, and lived in his establishment with his brother, La Tourette, and a common friend of theirs, Jacques Bizard, formerly captain in the guard of the Governor

¹Armand Louis de Lorndarec, Baron de la Hontain et Herleche, was born in 1667 and died in 1715. He came to Canada from France in 1683 and wrote several accounts of his experiences in the new world.

Frontenac.¹ Apparently Duluth had settled down to the quiet life of an ordinary citizen, and was intent upon peaceful pursuits. But a soldier's restlessness did not allow him to remain in idleness. Hardly a year or so after having removed into his own beautiful home, he sold it to his uncle, Jacques Patron, for the sum of 9,000 livres, and resolved to start for the West.

He prepared himself for the voyage by cultivating the friendship of the Indians, so as to be known to them; he succeeded so well in this task, that as a token of their good will some of them presented him with three slaves, whom he had asked for as guides in his coming journey. On September 1, 1678, he departed from Montreal, accompanied by the Indian slaves and seven Frenchmen, and soon he reached the region of the Great Lakes, in the West. He spent the winter in the neighborhood of Sault Sainte Marie, close to the shores of both Lakes Huron and Superior, and had his cabin in the woods, about three quarters of a league from the Sault. In a letter written on April 5, 1679, from his camp, to Count Frontenac, he explained the object of his voyage to the wilderness in the West. He had left Montreal without the license of the Governor; and he did not wish to add one fault to another by hiding from the authorities the purposes he had in view by contravening their legitimate orders. His intention was to go to the country of the Sioux and win their friendship, and to induce the Saulteurs, or Ojibways, to make peace with the Sioux, with the Assiniboinis, the Crees, and the Monsouis of the North. In this manner the dominions of His Majesty, the King of France, would be extended to countries hitherto unexplored; and the French of Canada would gain considerably by the increase in the fur trade. The nations being at peace, would be able to secure larger numbers of castors, or beavers, of which there was an

¹Louis de Buade, comte de Frontenac, was Governor of New France from September 12, 1672, to September, 1682, and again from October 12, 1689, to his death on November 28, 1698.

abundance around the shores of Lake Superior; and being bound to the French by ties of friendship, they would take their peltries to Montreal and Quebec, rather than to the English, at Hudson Bay. In order to cement more closely this pact of amity between the savages and the French, some of the Sioux with some from among the Ojibways, were to go down to Montreal, and be presented to the Governor.

What Duluth expressed in the memorial as his intentions, he carried out to the letter. During the winter of 1678-79, he held several conferences with a chief of the Saulteurs, or Ojibways, by the name of Oumamins, whose good will he secured towards the establishment of peace between that tribe and the Sioux. In the spring of 1679, he continued his journey westward. Probably he went for some distance along the southern shore of Lake Superior, and then struck inland in a southwestern direction, until he reached the principal village of the Sioux tribe, known as the Issati (people of Knife Lake), who lived in a settlement in the neighborhood of Lake Mille Lacs, Minnesota. Here he planted the royal arms of France, on July 2, 1679, and placed thus the wild tribes of Minnesota and their territory, under the sceptre of His Most Christian Majesty. The same act was performed a little later in the summer among the tribes of the Songaskitons¹ and Houetbatons,² who dwelled about a hundred and twenty leagues further inland. Duluth claims that before him no Frenchman had ever set foot on the soil inhabited by the various tribes of the Sioux or Dakota Indians. In this he is not correct; for some time before him Groseilliers and Radisson had come to those regions, and if they did not go as far west as Duluth, it is nevertheless, true that they spent some time in the Sioux country. It is more than likely that Duluth had no knowledge of the voy-

¹The Songaskitons were a branch of the Sioux nation; the word means as much as people of the brave village.

²The Houetbatons were likewise a branch of the Sioux family, their name signifying: people of the river village.

ages made by these predecessors of his. The events occurred before he reached Canada, and the description thereof was made in the English language, and for the benefit of the English, whose service the above explorers sought then to enter.

While thus visiting the various tribes of the Sioux, Duluth intimated to the Assiniboinis and the other nations of the North (Crees, Monsouis, and Ojibways) to assemble for a peace meeting with the Sioux, their common enemies. This great gathering took place on September 15, 1679, at the extremity of Lake Superior, very likely on or near the spot where now rises the prosperous City of Duluth. Representatives of all these nations were there. Duluth succeeded in winning their esteem and friendship, as well as in bringing them closer together by pacts of peace and amity. In order to strengthen these new ties he arranged for reciprocal marriages between the members of the various tribes; he kept them together in the woods, during the following winter, so as to give them an opportunity for frequent meetings, for common hunting and feasting. A delegation of these savages was sent to Montreal, and it cost Duluth not a little persuasion to effect this, because at the instigation of the English and Dutch, some other tribes, those of the Openagaux¹ and Abenakis², had spread the rumor that the pest was among the French in Lower Canada, and had reached as far as Lake Nipissing, where most of the people of that district had died from it. All these things, accomplished by Duluth, entailed not a little personal expense. The presents which he had to make during his visits, at the occasion of the inter-tribal marriages, and of the journey of the savages to Montreal, were very considerable. But all the while he remained with the bulk of these nations in the West, so as to assure those

¹The Openagaux or Openangoes were an Algonquian tribe of Indians, whose original home was in what is now New Brunswick.

²The Abenakis (men of the eastern land) were a group of Indian tribes of the Algonquian family, originally occupying the present state of Maine.

timid children of nature, that no harm would be done to their brothers during the journey to and from Montreal.

The journey to the Sioux country of the year 1679 was made by land. In the spring of the following year, 1680, Duluth resolved to re-visit the scenes of his past experience, but this time by water. In June he started with an Indian interpreter and four Frenchmen, in two canoes. He sailed along the southern shore of Lake Superior for about eight leagues, from its western extremity, until he reached a river, the Bois Brule, which flows into the lake. There he entered, went up stream, made a portage of about half a league, struck a lake, the Upper St. Croix, and its outlet, the St. Croix River, which he descended until he came to the Mississippi. A startling piece of information was communicated to him at this point, by an encampment of eight cabins of Sioux Indians, who told him that the Recollect Father Louis Hennepin, and two other Frenchmen, had been robbed and made captives by a party of their tribe. The information was correct. Hennepin and his two companions, Michael Aceault and Anthony Auguelle, were taken by a band of Sioux on the 11th of April, while they were coming up the Mississippi from the Illinois. They were carried to the villages of the savages near Mille Laes, and in July went with the hunting parties of their captors. When Duluth reached the Mississippi, Hennepin and one of his companions were down along the river with a party of Sioux, some eighty leagues below the mouth of the St. Croix, i. e., some distance north from the Wisconsin River. Without hesitation he resolved to go to the rescue of his countrymen. He left his merchandise, and two of his companions in the encampment of the Sioux, took with him the other two, his Indian interpreter, and a Sioux as a guide. For two days and two nights he rowed down the river, until on the third day, at ten o'clock in the morning, he found Father Hennepin with 1,000 or 1,100 souls; it was on the 25th of July. The treatment accorded to Hennepin made Duluth very angry,

and he made no secret of his feelings. He informed the savages that Hennepin was his brother, and consequently took him into his own canoe, in order to save him from further molestation. Then all started on the return journey to the Sioux villages, near Mille Lacs. In all likelihood they went up the Mississippi as far as the St. Croix, or the encampment of the eight Sioux cabins, where Duluth had left two of his men and his goods, and from there went overland directly to their destination.

They arrived at the villages of the Issati on August 14, 1680, and, as was to be expected, the white men were soon invited to an Indian feast. Duluth, however, was little inclined to live on terms of friendship with those that had so grossly insulted his countrymen. Eight days after the arrival he held a council with the chiefs of the Sioux tribe, and upbraided them for having ill-treated Father Hennepin and the other two Frenchmen, for having robbed and imprisoned them, and for having even stolen the sacerdotal vestments of the priest. In proof of his indignation he returned two peace pipes by telling them that he would not take calumets from people, who after having received his presents and lived for a year with the French, would rob them at the first opportunity. All those present in the council tried to exonerate themselves, but Duluth was little satisfied with their excuses. He insisted that Father Hennepin should come with him to the country of the Fox Indians, and thus express his resentment by leaving the Sioux. The explorer was of the opinion that the prestige of the French would suffer in a newly discovered country, unless the insult were wiped out by some counter-demonstration. And thus Duluth was willing to retrace his steps rather than to push farther into the West. His original plan was to go for the search of the Western sea, the Red Sea, or the Gulf of California. Three Frenchmen, whom he had sent ahead, returned to him and assured him that the great salt water was only about a twenty days' journey away, according to a tale of the Indians,

and in proof of what they said they brought some salt with them, which they had received from some Indians. But that plan was now given up, and never carried out.

Towards the end of September all the French in the Sioux village, i. e., Duluth, with his four companions, Hennepin and his two men, departed from the country of the Issati in two canoes. They followed the course of the St. Francis, or Rum River, and of the Mississippi, to the Falls of St. Anthony, which Hennepin beheld then for the second time. They continued down the Mississippi as far as the Wisconsin River. Here they turned in, went up stream and along the usual canoe route to Green Bay. After having rested for a few days, they proceeded along Green Bay and Lake Michigan to Michilimackinac, where they spent the winter in the mission of the Jesuit Fathers. On March 29, 1681, before the ice was all broken, they resumed their journey eastward, sailing along Lakes Huron, St. Clair, Erie and Ontario, into the St. Lawrence River, as far as Montreal, where they arrived some time in April.

Such were the travels of Duluth in the West, and his experiences with Hennepin, according to his own account. Of this latter part, there are two other parallel narratives, one by Hennepin and the other by La Salle which differ somewhat from that of Duluth; and hence they deserve some consideration. Hennepin in his "Description of Louisiana," has the following to say about his meeting with Duluth and his leaving the country of the Issati:

"On the 25th of July, 1680, as we were ascending the River Colbert (Mississippi) after the buffalo hunt, to the Indian villages, we met the Sieur de Luth, who came to the Nadoussious (Sioux) with five French soldiers; they joined us about two hundred and twenty leagues distant from the country of the Indians who had taken us; as we had some knowledge of their language, they begged us to accompany them to the villages of those tribes which I did readily, knowing that these Frenchmen had not ap-

proached the sacraments for two years. The Sieur de Luth, who acted as captain, seeing me tired of tonsuring the children, and bleeding asthmatic old men to get a mouthful of meat, told the Indians that I was his elder brother, so that, having my subsistence secured, I labored only for the salvation of these Indians.

. . . Toward the end of September, having no implements to begin an establishment, we resolved to tell these people, that for their benefit we would have to return to the French settlements, The great chief of the Issati, or Nadouessiouz, consented, and traced in pencil on a paper I gave him, the route we were to take for four hundred leagues of the way. With this chart we set out."

. . . La Salle, in a letter written August 22, 1682, makes the following statements as to the dealings of Duluth with Hennepin:

"They (Hennepin and his companions), were well received. . . . They were never tied. . . . They (Hennepin and Auguelle) were allowed to go there (the Wisconsin River) alone to show that they were not treated as slaves, and that Du Lhut is wrong in boasting that he delivered them from bondage, inasmuch as on the way, and as long as they had provisions, the French had the best, although they fasted well when the Indians ran out of food. The plundering was caused by jealousy only, for as they were from different villages and very few from that where the French were to go, they did this to have a share of the goods, of which they were afraid they would get nothing, if they once got into the village, where the French were; but the old men blamed the young greatly and offered and began the satisfaction which the said Accault was to receive. So little did they retain the French as slaves that they gave to Rev. Father Louis (Hennepin) and the Picard (Auguelle), a canoe to come and obtain tidings of me. All that Du Luth can say is, that having arrived at the place where the Father and the two Frenchmen had come hunting from the village whither he went for the first time with them, when they returned there, he facilitated for them the means of

returning more speedily than they would have done.”

From these passages we gather that Hennepin ignored completely the part played by Duluth in the liberation of himself and his companions from the captivity of the Sioux. Their meeting was purely accidental; if Hennepin went to the villages of the Sioux with Duluth and his men, it was merely to accommodate them, because he was conversant to some extent with the language of the savages, and he hoped to do some spiritual good to his countrymen who had not been to the Sacraments for two years; when they left the Sioux country it was done at the common suggestion of all and with the free consent of the savage chief. La Salle goes further, and directly denies any liberation from captivity. He claims that Hennepin and his companions were never the prisoners of the Sioux, that they could move about freely, that they received the best of the food when the Indians had any, that they were robbed of their goods owing only to the jealousy of the red men, and that Duluth only accelerated the moment of their departure from the Sioux and of their return to eastern Canada. In this manner Duluth would be deprived of the merit and glory resulting from the service rendered to Hennepin and the other two Frenchmen. And still according to all evidences there seems to be no doubt that the account of Duluth represents the real truth in the matter. His very specific report has all the appearances of veracity; and there is no reason for suspecting him of boasting of something for which there was no foundation. His rescue of Hennepin is attested also by a note attached to a contemporary map of the Jesuit Father Raffeix,¹ who says: “Mr. du Lude who first was among the Sioux or Nadouesiou in 1678, and who was near the source of the Mississippi, and who then came to rescue Father Louis (Hennepin), who had been taken prisoner among the

¹Pierre Raffeix was born at Clermont, France, January 15, 1635; entered the Jesuit order at Toulouse, March 23, 1653; arrived in Canada, March 22, 1663; died at Quebec, August 29, 1724.

Sioux." Hennepin does not contradict the assertion of Duluth; in fact he acknowledges some advantages gained by the coming of the explorer. We may well pardon him for his sin of omission, because an avowal of the claims of Duluth would have shown him in the part of the weaker vessel. As to La Salle he conflicts not only with Duluth but with Hennepin as well. There can be no doubt as to the fact that Hennepin and his two companions were made prisoners by the Sioux; Hennepin's own narrative proclaims it in unmistakable terms. There we read likewise of the sufferings and humiliations, to which the French travellers were subjected; the little food which they received was given grudgingly; and often they were kept in suspense between life and death. If Hennepin and Auguelle were permitted to go down to the Wisconsin River at the time of the great hunt, it was only because the third man, Michael Accault, agreed to remain with the Sioux; and then the other two were well watched, for every now and then a party of warriors surprised them on their journey down the river, as if to prevent any escape.

While Duluth was thus spending all his energy in behalf of the colony, an official of the government, the Intendant Duchesneau,¹ made very serious charges against him. In a report written on November 10, 1679, and addressed to the minister of the navy, the Marquis De Seignelay,² the Intendant accused Duluth of being the chief of a band of "coureurs de bois" or bushrangers, of carrying on an illicit traffic with the Indians in the West, of trading with the English in the South or in the American colonies, and of having a secret understanding with the Governor, the Count De Frontenac. Similar statements were made by La Salle in the letter of August 22, 1682, referred to above. The

¹Jacques Duchesneau was Intendant of New France from September, 1675, to September, 1682.

²The Marquis De Seignelay was the oldest son of Colbert, became minister of the navy under king Louis XIV. (1643-1715), and remained in that position until his death in 1690.

charges were serious. To be classed among the "coureurs de bois," to be their chief, was the same as to be declared an outlaw. In fact the "coureurs de bois" were abhorred by all that was official in the colony of New France; they roamed around the wilds and the woods of the West, traded with the Indians without authorization, and ever risked to stir up the native tribes against the peaceful inhabitants of Canada. A royal order of the year 1676 forbade all the French subjects to betake themselves to the depth of the woods and to trade there with the savages; hence a license was required from the Governor before anyone could leave the habitations of Lower Canada. These accusations are, no doubt, grossly exaggerated. It is true, that Duluth left for the West without the permission of the Governor, and hence was technically at fault; he made reparation for this offense by notifying the Governor afterwards, and by the work of exceeding usefulness, which he accomplished. But it is certainly unjust to place him on that account among the "coureurs de bois," because they acted against the orders of the government only to satisfy their instincts of adventure and personal gain. It is quite possible that Duluth carried on some trade with the savages on his expeditions; that was done practically by everybody in Canada, whenever an opportunity offered itself. But the profit cannot have been very large, because he had to spend much in gifts; and he was so far from having enriched himself, that often he borrowed money from his uncle to further his enterprises. His labors in the West turned chiefly to the advantage of the colony, because in consequence of the pacts of friendship the Indians carried their peltries less to Hudson Bay and the English, and more to the French habitations, as mentioned in a report written shortly after his return. That he acted with the understanding or at least the connivance of the Governor is altogether likely, as will appear subsequently. But there is absolutely no foundation for the assertion, that he traded with

the English; the available evidence is all to the contrary.

When Duluth arrived home he tried to plead his cause with the Intendant, but to no purpose; Duchesneau would not even give him a hearing. By the order of the Governor he was arrested and put into the prison of the Chateau St. Louis at Quebec. In all likelihood this was only a device to keep him out of the clutches of Duchesneau, because while technically a prisoner, he had at all times a seat and cover at the Governor's table. Very likely he was set free altogether, when an amnesty was granted by the king to all of his subjects who had acted against the order of 1676; the king's favour became known three months after his return.

The complaints lodged against Duluth evidently carried weight with the government of France; a royal order issued on May 10, 1682, forbade all further expeditions to the West with the exception of that of La Salle. And thus Duluth thought the time had come to defend his conduct before the highest authority. During the summer of the year 1682 he made a journey to France, and laid his case before the Marquis De Seignelay. In a long memorial he gave an account of what he had done during his three years' journey in the West, and what he thought of the charges made against him. He maintained that the royal order of 1676 forbade the wanderings through the woods for the purpose of trade with the Indians, and not for the purpose of exploration and discovery; that he never traded with the Indians, so much so that even he refused their presents; and that he could not be styled the chief of a band of "coureurs de bois," because he never had more than eight men with him. His defense was so successful, that he was able to return to Canada during the same year 1682.

The remainder of his long and useful life was spent in the service of New France. At one time he desired to continue his explorations in the country of the Sioux and to the west of them, so as to make

possible the discovery of the Western sea. He asked for permission to establish a post among them, with the hope of securing their assistance for the execution of his design. His petition was laid before the home government, but nothing came of it; and thus he laboured and toiled in other fields. Having succeeded in winning the confidence of the new Governor, De la Barre,¹ he set out again for the West towards the end of the year 1682, shortly after his return from France. Early in the year 1683 he erected a post on the shores of Lake Nepigon, called Fort La Tourette, after his brother, who afterwards was in command of it. In 1685 he built another, close to the northern shore of Lake Superior, and about three miles further up than the present Fort William, which was known as the Fort Kaministiquia or also Fort Duluth. His intention was to attract the Indians of the North and the West to these forts, make them trade with the French, and so take them away from all intercourse with the English at Hudson Bay. In a letter written September 10, 1684, to the Governor De la Barre, he predicts that within two years not a single one of the savages would go down to the English at Hudson Bay.

During the years 1683-84 he was at Michilimakinac in temporary command of the post at the place, whilst its regular officer, La Durantaye, was sent on a mission to the Fort St. Louis (at Starved Rock, near Utica, Ill.) in the country of the Illinois. While there Duluth received the intelligence of the murder of two Frenchmen committed by several Indians along the shores of Lake Superior. It was his opinion that the atrocious deed demanded an exemplary punishment, so as to inspire the savages with a salutary respect for the whites, and to render less precarious the life of the French in the West. He succeeded in singling out and arresting the culprits: a certain Folle Avoine, and two sons of a certain Achiganaga. After having submitted

¹Le Fevre de la Barre was Governor of New France from September, 1682, to August, 1685.

them to several interrogatories and a regular trial, during which their guilt became apparent by their own avowal, he sentenced two of them to death: Folle Avoine and the older son of Achiganaga, pardoning the other for his part in the crime. He followed therein a custom of the savages, who in similar circumstances put to death as many as there were killed in the other party. Then he placed himself at the head of only forty-two Frenchmen, and in sight of over four hundred savages, and within two hundred paces of their encampment, he presided over the execution of the two culprits. The sad incident took place on November 29, 1683; and on April 12, 1684, he sent a long report of the whole affair to the Governor. He gave expression therein to his conviction, that throughout he followed the dictates of duty, and that his action would prove beneficial to the people of the colony. And still on an unfavourable report of the Intendant De Meules¹ he was reprimanded by the king in an order issued in July, 1684.

At several occasions his talent and energy found useful employment against the Iroquois, the savage enemy of the French in the East. In 1686 he received orders from the Governor Denonville² to erect a post at Detroit, on the straits between Lakes Huron and Erie, so as to bar the route to the West to the Iroquois, and to intercept the English, who were trying to join by this way their colony in the East with their settlements at Hudson Bay. He succeeded fully in this enterprise during the two years that his post existed. In 1685 he took part in an expedition against the Iroquois organized by De la Barre, and in 1687 in another brought about by Denonville; and if both proved to be a failure, it was not so much the fault of Duluth and the other braves that were with him, but rather owing to the incompetency

¹Jacques De Meules was Intendant of New France from September, 1682, to July, 1686.

²Jacques Rene de Brisay, marquis de Denonville, was Governor of New France from August, 1685, to October 12, 1689.

of the two Governors, the head leaders in the struggle. In 1689 Duluth was again at Michilimakinac, and from there returned to the East some time in the autumn. He was among those brave Frenchmen, who dealt the first decisive blow of revenge on the Iroquois, who on August 4, 1689, surprised the small settlement of Lachine, near Montreal, massacred every white inhabitant with all the exquisite tortures of savage cruelty, and threatened Montreal itself. It was early in October, when Duluth and his companions were entering the Lake of Two Mountains at the mouth of the Ottawa River; the Iroquois who were lying in wait, manned four canoes, and despatched them against the voyageurs. But the French proved to be the masters of the Iroquois this time, Three of the boats of the savages were overturned; the occupants were pushed into the waters of the lake, and all were killed by fierce strokes of the paddles, with the exception of three, who were bound and placed into the canoes of the victors; only one boat of the Iroquois escaped. The French continued their journey unmolested down to Montreal, where they were received amid the rejoicings of the panic-stricken population. The three prisoners were burned alive forthwith.

For several years Duluth remained in Montreal, apparently inactive, owing to incessant attacks of the gout, of which he was a life-long victim. In the summer of 1695 he took part in Frontenac's expedition against the Iroquois, and went West as far as Fort Frontenac (Kingston), to the command of which he was appointed. He remained there for several years, and in February, 1697, received a promotion to the captaincy of a regiment left vacant by the death of a certain Chevalier De Crisaffy. In 1700 he was in charge of Fort Rolland at Lachine, then again at Detroit, where he was succeeded in 1707 by his cousin De Tonti. He retired to Montreal, and lived there until his death, which occurred during the night of February 25-26, 1710. Mention of his demise was made by the Governor De Vaudreuil in a

report written on May 1, 1710, and sent to the minister Pontchartrain¹ in France.

Duluth was well above the ordinary explorer, and deserved well of Canada. We have seen above what must be held of the accusations preferred against him by the Intendant Duchesneau and La Salle. Apart from these two men all other contemporary writers speak well of him. Parkman in his work on La Salle (p. 276, note 1) has gathered a few of the flattering testimonies rendered in his behalf. De Vaudreuil in his report on the death of Duluth adds: "He was a very honest man"; La Hontain says of him, that he was a man of much merit and ability; the Recollect Father Le Clercq² tells us, that he was a man of talent and experience, who opened a way to the missionaries among different nations; and finally Charlevoix calls him "one of the bravest officers the king has ever had in this colony." As a matter of fact he rendered great services to Canada; and although at times he was technically at fault, still in his enterprises he was generally actuated by a motive of patriotic sentiment and duty. He extended the sovereignty of his king to new countries and amid unknown tribes; he built posts and forts so as to draw the natives to the French; he fought the Iroquois and the English so as to insure the supremacy of France in the new world; and he gave a new impetus to the fur trade among his countrymen by the very fact of drawing the Indians of the West and of the North away from Hudson Bay. He was none the less interested in the welfare of the natives, amongst whom he had cast his lot. From his long sojourn amongst them he noticed the great evils resulting

¹Louis Phelypeaux, comte de Pontchartrain, was born March 29, 1643, and became minister of the navy in 1690, in succession to the Marquis De Seignelay.

²Christian Le Clercq belonged to the order of the Recollects, and spent the years 1675-81, 1682-90, in the Canadian missions. In 1690 he returned to France, and became Superior of his order. He left two works: "Relation de la Gaspésie" and "Premier établissement de la foi dans la Nouvelle France."

from the use of intoxicating liquors, and advised strongly against the sale thereof to them. "I have seen," he says, "that the trade in eau de vie (brandy) produced great disorders, the father killing the son, and the son throwing his mother into the fire; and I maintain that, morally speaking, it is impossible to export brandy to the woods and distant missions, without danger of its producing misery." His disinterestedness was beyond the average of the voyageurs of the time. Whatever trade he may have conducted with the natives, did not make him very rich; because he was often in need of money, and did not leave much of the world's goods behind him. This same quality made him appreciative of the merits of others. In his report on the execution of the two savages near Michilimakinac he gave due credit to the courage and devotedness of the men that helped him in the affair, and asked the Governor to prolong their license for the sojourn in the West, so as to afford them an opportunity to indulge in their trade, and make up for the time lost while in his service. His bravery was displayed on many occasions, as appears from the preceding narrative. His courage and moral fortitude was shown in the manner in which he bore the pains of the gout, to which he was subject. For about forty years he suffered from that disease with attacks that sometimes lasted for three months without relief. In 1695, through the intercession of the saintly Iroquoise virgin, Catherine Tegahkouita,¹ he was freed from it for about fifteen months; but it came back, and in the account sent out from Fort Frontenac in the winter of 1696-97 all were reported well with the exception of Duluth, who was again suffering from the gout. And with all that he was ever active in journeying, in superintending his posts, and in taking part in the fights or skirmishes with the natives. His simple religious faith appears not

¹Tegahkouita, an Iroquoise or rather a Mohawk maiden, was born about the year 1657, and died in the odor of sanctity, at Caughnawaga, in April, 1680.

only in the confidence, which he placed in the saintly Tegah-kouita, but also in his last will. Therein he commended his soul to God, to the Blessed Virgin, to St. Michael the Archangel, and to all the Saints of Paradise; he asked to be buried in holy ground, in the Church of the Recollects at Montreal; and of his slender fortune he made legacies in favor of the Recollects, the Sulpitians, and the Jesuits, who represented the three great religious communities engaged in the religious and missionary work of Canada.

The citizens of Minnesota honour the memory of Duluth, because he was among the earliest explorers that trod upon the soil of their home, and brought a ray of civilization to the aborigines of their land. It was a fitting tribute to his merits, when his name was chosen and applied to the promising city which rises at the head of Lake Superior, on the very spot where he gathered the motley crowd of Indians from various tribes for the great peace meeting in the summer of the memorable year 1679.

FRANCIS J. SCHAEFER,

The St. Paul Seminary.

St. Paul, Minn. April, 1911.



The Sweetman Catholic Colony of Currie, Minnesota: A Memoir.

I HAVE been asked to write an article for the ACTA ET DICTA giving my reminiscences of personal work on Catholic Colonization in Minnesota.

I shall first give the reasons for my going to America. I had taken an active part in trying to get up a Farmers Union from the year 1877. In that year I wrote: "The land will never be properly cultivated until farmers have security of tenure and the people will never be contented until they have some stake in the country." In 1871, I wrote: "The tenant-farmers are strong enough to help themselves if they only knew it. Individually they are certainly at the mercy of their landlords, but collectively they are quite a match for them."

In 1879, owing to Mr. Davitt's exertions, my dream of the previous year had become a reality, and on the 21st of October, 1879, I attended a meeting at the Imperial Hotel, Dublin, at which the new organization, the Land League, was started. The resolutions of this meeting are historically interesting.

Mr. Andrew J. Kettle, P. L. G.,¹ was in the chair. The following resolutions were adopted.

Rev. Father Behan, C. C., proposed and Mr. William Dillion, B. L., seconded: "That an association be hereby formed to be named the 'Irish National Land League.' "

Mr. W. Kelly proposed and Mr. Thomas Roe seconded: "That the objects of the League are, first, to bring about a reduction of

¹Poor Law Guardian, a district official in Ireland who has in charge the distribution of a certain portion of the Poor fund.

rack-rents; second, to facilitate the obtaining of the ownership of the soil by the occupiers."

Mr. Parnell, M. P., proposed and Rev. Sheehy, C. C., seconded: "That the objects of the League can best be attained by promoting organization among the tenant farmers, by defending those who may be threatened with eviction for refusing to pay unjust rents; by facilitating the working of the Bright Clauses of the Land Act during the winter, and by obtaining such reform in the laws relating to land as will enable every tenant to become the owner of his holding by paying a fair rent for a limited number of years."

Mr. John Sweetman proposed and Mr. T. D. Sullivan seconded: "That Mr. Charles S. Parnell, M. P., be elected President of this League."

Mr. George Delany proposed and Mr. W. H. Cobbe, Portarlington, seconded: "That Mr. A. J. Kettle, Mr. Michael Davitt, and Mr. Thomas Brennan be appointed Honorary Secretaries of the League."

Mr. Patrick Cummings, P. L. G., proposed and Mr. Lawrence M'Court, P. L. G., seconded: "That Mr. J. G. Biggar, M. P., Mr. W. H. O'Sullivan, M. P., and Mr. Patrick Egan be appointed Treasurers."

Rev. Father Sheehy proposed and Mr. Michael Davitt seconded: "That the President of this League, Mr. Parnell, be requested to proceed to America for the purpose of obtaining assistance from our exiled countrymen, and other sympathisers, for the objects for which this appeal is issued."

Mr. Thomas Ryan proposed and Mr. J. F. Grehan seconded: "That none of the funds of this League be used for the purchase of any landlord's interest in the land, or for furthering the interests of any Parliamentary candidates."

This ended the meeting at which the Land League was formally started. It is amusing to note that distrust of the landlords and distrust of the members of Parliament were expressed in the same resolution.

Very shortly after this meeting I found that the land movement had got into the hands of those who wished to take different means to obtain our object from those that I could support, and therefore retired altogether from it. Mr. Parnell spent a considerable time one day in trying to persuade me not to resign my membership of the League, and said if I remained I would have great influence with them. My reply was: "Mr. Parnell, I may be a very vain man, but I am not quite so vain as all that."

Just at that time in December, 1879, there was a great deal of distress in my neighborhood in the County Meath. The gradual drop in the value of cattle, after the inflated prices during the early seventies, compelled the large graziers and farmers to lessen their expenses, and they did so by not employing labour. There were therefore a large number of labourers near starvation owing to the want of employment. I undertook some drainage works on my land for the sake of giving temporary work, and men walked to my land three Irish miles to engage in this work for a shilling a day. At last I found many came for whom I could not find work and a young friend, who was staying with me, said to me one day: "Why do they not go to America? There they could get six shillings a day."

It so happened that at that time I was alone in the world. My mother had just died. I found I had to leave the land agitation, as it had gone beyond me, and I had, therefore, absolutely no ties to keep me in Ireland, and it struck me that there was no one who could so easily go to America and see what could be done for emigration on a large scale.

I can best furnish an account of my trip to America and my first impressions by giving a diary which I wrote at the time for a sister of mine who was then a nun in Stanhope Street convent, Dublin, but who is now dead over six years.

"On April 18th, 1880, I left Dublin for Londonderry by the 2 p. m. train accompanied by a young friend. The weather was beauti-

ful, I never recollect such fine weather at that time of the year in Ireland. It seemed as if sent to prevent our being altogether disgusted with our Irish climate, whilst enjoying that of America which is so far more invigorating than our usual damp cloudy atmosphere. I noticed, as I passed in the train through the North of Ireland, much more industry amongst the people than I had seen in other parts of the country. The land we passed through was wretchedly bad, full of rocks and stones, and yet it was all cultivated; the people were working in the fields much later in the evening than in other parts. I attributed their greater industry to the prevalence of the Ulster Tenant Right custom, which insures to the farmer the power to sell his right of occupation together with any improvements he has made.

"We found a comfortable hotel at Londonderry, the Imperial. Next morning we had some hours to walk about the town, which seemed to be thriving and clean.

"We left Londonderry on Friday, April 9th, by a steam tender to get on the Peruvian, one of the Line of Allan Steamers, which left Moville¹ at 5 o'clock that evening. We had beautiful weather for some days, the ocean as smooth as a lake. I remarked after a couple of days to a gentleman who had been often across the ocean that I was disappointed with the waves on the Atlantic. "Oh," said he, "you have plenty of time to change your opinion of them yet;" and he turned out correct, for after a few days we came in for some stormy days, during which the waves were certainly very magnificent; but I cannot say I was in a state to admire their grandeur at my ease for, although I did not suffer very much from sea sickness, I found it unpleasant enough for a few days. We were delayed by a fog which lasted two or three days, and during which we were constantly annoyed by the steam fog horn.

"We arrived at Halifax on Sunday evening, April 18th, nine

¹A smaller town at the mouth of the harbour, Lough Foyle, on which Londonderry is located.

days from leaving Moville. It had got perceptibly colder as we neared Canada, and Halifax was covered with snow which seemed odd to us as the weather had been getting warmer in Ireland.

“The snow on the ground was frozen hard, nevertheless once we got on land we did not feel cold as it was quite dry and no wind blowing. We left Halifax that evening by a special mail train which runs in connection with the steamer for Montreal. The emigrants, of whom there were many hundreds in the steamer, had to wait for another train which turned out to be a very slow one. We went by rail to Toronto via Quebec and Montreal without leaving the train, arriving there on Tuesday evening, after two days and two nights traveling. We did not feel it much as we had comfortable sleeping berths in the Pullman car. The first night we could not sleep very well, but were quite accustomed by the second, and slept as well as in an hotel, yet we were glad to get our comfortable rooms at the Queens in Toronto; we stayed there Tuesday night, and Wednesday we spent in examining the town, which is a fine business place. I was amused here by land agents finding us out at once, and offering us the best advice gratis, which was always to the effect that the land they had for sale was the very best, and that the climate was splendid, but that if we went to another district we would suffer from all kinds of privations. This I not only noticed to be the view of land speculators, but of every one we met. The climate and surroundings of their neighborhood were the best that could be, but any other part was detestable. In this way we got a good deal of information. We heard everything that was to be said in favour of a particular place from the inhabitants of that place and everything that was to be said against it from the inhabitants of every other place.

“We left Toronto on Wednesday evening for St. Paul, Minnesota, via Detroit and Chicago. Fortunately we had taken tickets from Ireland to St. Paul—we found that by doing that we had saved about four pounds. The competition between different routes making them all lower their charges as much as possible for through

passengers, whilst, not having competition for short distances, they charge very high in comparison. On Thursday evening we arrived in Chicago, and drove across to the station from which we were to leave for St. Paul. We were thus unable to see anything of the city. The omnibus we were in was much overcrowded—we had about twenty-two, when it was only constructed for twelve; they were all emigrants for the West from I think the Eastern States, and were most polite, crowding each other as little as possible under the circumstances. Our luggage had been checked from one station to the other by the omnibus line, but the wagon on which it was carried had not arrived as the train was leaving for St. Paul. On giving up, however, our checks to the Railroad authorities they gave us a receipt for them, and promised to send them after us to St. Paul which they faithfully did. We arrived there on Friday, April 23rd, (this was to be our headquarters whilst we were land hunting in the Western States) just a fortnight since leaving Londonderry, having only delayed for twenty hours at Toronto.

“That evening I called at the office of the Catholic Colonization Bureau and presented a letter of introduction from the Archbishop of Dublin to Dr. Ireland, the Co-adjutor Bishop of St. Paul, and the head of the Catholic Colonization Bureau. It was most fortunate that I lost no time in calling, as Dr. Ireland was leaving St. Paul for some days that night. He received me most cordially and listened most attentively as I was explaining the object of my visit, which was to find out what prospects Irish emigrants would have in the Western States. He explained to me how anxious he had been to induce the Irish who were congregated in the large cities of America to take farms in the West where they would get the best of land for next to nothing. He spoke very strongly to me of the danger Irish emigrants ran by remaining in the large cities owing to the temptations of drink and vice of every kind. Much better he said that they should starve in Ireland. He told me that their Bureau at St. Paul could find work for labourers with farmers at

from four pounds the month and their board, and that they could get farms of 160 acres and have plenty to start well on, if they had 200 pounds to begin with. He advised me to go and see the Catholic Colonies myself and instructed Mr. Dillon O'Brien, the Secretary, to give me letters of introduction to the resident priests at the several colonies.

"Saturday I spent in St. Paul and talked very fully over the prospects of poor Irish emigrants with Mr. O'Brien. I was delighted to find that he entered most enthusiastically into the subject, as it turned out to be a regular hobby with him, and one to which he had given much thought. He quite agreed with me that a strong organization was required, and that information about the Bureau should be spread in the old country. Dr. Ireland seemed much surprised when I told him how little was known of it in Ireland. The system of the Bureau is very simple. It agrees with different Railway companies, who hold vast tracts of land, that certain portions of land be reserved for those who are recommended by the Bureau, thus it can insure having sufficient Catholics in one neighborhood to enable them to have a resident priest and a church. The Bureau chose particular localities which are suitable for settlements. It now has five colonies under its management and anyone applying at the Bureau in St. Paul will get every information as to which locality will meet his particular requirements. I strongly impressed on Dr. Ireland and Mr. O'Brien the necessity of their having an office in Ireland, if they were to do much good to new emigrants, and before I left Dr. Ireland agreed to have such an office.

"Mr. O'Brien took up very warmly my idea that something more should be attempted for poor emigrants who have not the hundred or two hundred pounds to enable them to start farms themselves. On Sunday I had a quiet day at St. Paul and more conversation with Mr. O'Brien. On Monday morning we went by train for about half an hour to Minneapolis which is a very thriving town, and fast beating out St. Paul on account of its vast water power which is

used largely to work flour mills. They are I believe some of the largest in the world. I did not, however, go over them not being particularly interested in that business. Both these towns claim to have fifty thousand inhabitants.

"Monday afternoon we returned to St. Paul and at 3 p. m., we started by train for Avoca, one of the Catholic colonies. We could only get as far as Heron Lake that night which is twenty miles from Avoca, and about a hundred and fifty from St. Paul. We arrived there about 10 p. m., and found a most comfortable hotel. Tuesday morning we left by train for Avoca at eight o'clock. Avoca is a small village, in existence for a year or two only. There are about sixty thousand acres belonging to the colony. There was a very imposing new hotel, but I must acknowledge we were not so well impressed with it on entering. It was not finished, the plasterers being only in the middle of their work, the furniture was of the very poorest kind, and it was quite full of emigrants and working people, who were engaged in constructing the wooden buildings of which the town consists. Before I went to America I thought that a wooden house was a kind of a rough shed. There are many such, but most of them are fine substantial houses of every size, which I could not at first sight believe were made of wood.

"On asking the landlord of the hotel for the priest who manages the colony for Dr. Ireland, he told us he would not be home until the evening, but that the principal shopkeeper could give us as much information; we therefore called on him. He was most civil and obliging, as I found everyone to be in the Western States. There was no public house in the neighborhood; they have the local option law in existence, so if the majority in any locality do not like to have public houses, they can vote against them. The voting takes place every year. At the last election 64 voted against having public houses and only 4 in favour. I called on some of the other shopkeepers who were nearly all Irish, and was surprised to find the wife of one of them knew some of my relations, which made me see what

a small place the world is after all. We had dinner at one o'clock at the hotel after which we took a walk, about three miles off we interviewed one of the new settlers. He was a native of the County Carlow, but had been many years in American cities earning large wages as a puddler in Iron works. He was delighted with getting back to work land. He told me he thought a man was foolish to begin with less than 200 pounds. He and his wife, however, were evidently accustomed to high wages and good living in the towns. Among other luxuries I noticed his wife had brought with her a cask full of preserves. My Carlow friend seemed delighted with his prospects, but his wife, and her cousin who resides with them, complained much of the high winds, which are very prevalent on the prairies, and that the water was hard to wash with, but they said it was good for drinking.

"On returning to Avoca from our walk, at about four o'clock, we met the priest at Avoca station. He was a young Austrian.¹ He was very busy that evening, having a number of new emigrants wanting all kinds of information, nevertheless he drove out with me for a short distance to see some other settlers. Next day, Wednesday, turned out wet, and as we could not do anything that day and were very uncomfortable at the hotel, we started by train for Heron Lake, from which we went south to Worthington, where we stayed the night at a very comfortable hotel. Next morning as I was at breakfast I was surprised to see Mr. Hugh O'Callaghan, a Dublin gentleman whom I knew, walk into breakfast. He was on a tour through the Catholic colonies, like myself, with his brother-in-law, Mr. Murphy, a nephew of the late member for Cork City, who intends to take a farm out there and bring out his family. After breakfast we all four started by train for Adrian, another of the Catholic colonies. My first impression on arriving at Adrian was that the land was not nearly so good as at Avoca, lighter and sand-

¹The Reverend Charles Koeberl, who had been placed by the then Bishop Ireland in charge of the colony. Father Koeberl died as pastor of the Sacred Heart Parish, St. Paul, Minn., February 20, 1899.

ier, and Mr. O'Callaghan said it was not so good as what he had seen at Swift County Colony. However, we afterwards found that the worst land was just near the station. We called on the priest,¹ another very nice German gentleman, who corroborated all we had heard before. It was a very stormy day, and, as he was rather delicate he could not come out with us. We, being now a party of four, joined in hiring a vehicle, and drove some six miles off through the Colony lands which made us change our first estimate of the quality of the soil, as it was certainly very fine. The good prairie land is a black vegetable soil, which, if it rests on a clay subsoil, is sure to give good crops for a number of years without manure. Straw is considered a nuisance and is all burnt after harvest. This I am sure is a mistake, if carried too far, as the land will of course wear out after a long course of cropping without manure. When there is a clay subsoil the moisture is retained in the land during dry weather, but when the subsoil is gravelly the crops get burned up in summer.

“We returned to Adrian for dinner, after which we drove about 12 miles to see the Rock farm consisting of 22,000 acres belonging to a company. We passed through immense fields that had been already sown. We saw a number of Sulky ploughs. I asked the foreman which he considered the best, the sulky or the walking plough. He replied the latter as it required much less horse power, but that they could not get men to work them now, as it was so much easier to sit on a plough than to walk behind it. The small farmers who work their own land all use the walking plough, which gives them a great advantage over the large wheat farmers who must have sulky ploughs for the hired hands. This company employs a large number of hands during the summer, but very few in the winter; the foreman said they never had the same workmen two years running. I think this is a drawback to large farming which requires a num-

¹The Reverend Christian J. Knauf, who worked extensively among the early Catholic colonists of this region.



ber of men for only a short time of the year. This farm has a flag station of its own, from which we took the train back to Worthington where we arrived at 8 p. m. The only train by which we could go north left at 2 a. m., a very inconvenient hour to get up at, but as there was no choice we had to make the best of it. We changed carriages before we reached St. Paul at Kasota junction and went to Minneota, another of the Catholic Colonies, having parted with Mr. O'Callaghan and Mr. Murphy who went to Avoca. We arrived about 1 p. m., at Minneota, where there was a small hotel which was very full, and kept in a most disgracefully dirty state. I was much pleased with the prairie round Minneota. My companion thought it much more desirable than Avoca as there were one or two trees to be seen, but I think the real reason was the fact that at Avoca he found himself for the first time on the prairie, and no doubt it has a depressing effect at first on those who dislike solitude. For my part I took great pleasure in it, as I always do in that feeling.

"I was so pleased with the neighborhood of Minneota that I fixed on a section of land 640 acres, which I asked the priest¹ to reserve for me for a few days, until I had finished my tour of inspection, as I thought I would do some farming myself through a steward, not intending to give up Ireland altogether. However, when I left the neighborhood for a few days, and considered how I should manage the details, I changed my mind and came to the conclusion that it would never pay a man to farm, even in America, if he could not see closely after his own affairs but had to leave it to hired steward, and I saw there would be great difficulty in paying him by results. I also came to the conclusion that large wheat farming would not pay, as such immense new tracts of country are ploughed every year that wheat must fall a great deal after a few years; and the comparative small farmer, who has say 160 acres, and does all the work himself with the help of his family, will be able to undersell the large farmer who has to employ hired labour which

¹The Reverend Michael J. Hanley, who was the first in charge of the Catholic colony of Minneota.

is very dear in the West. A man when working for himself will work hard, late and early, during a busy season, but this naturally one cannot get paid labourers to do. Therefore I maintain that whatever sized farm a man can manage with his family, and the help of the best machinery, will pay best. If the immense wheat farms which have 100 self-binding reapers were divided into 100 farms, each with its self binder worked by the owner, I think the wheat would be produced at a cheaper rate.

"We left Minneota on Saturday being driven out of it, much against my wish, by the dirt of the hotel. We slept that night at St. Peter, a town of 10,000 inhabitants¹. Here we had a comfortable hotel which was fortunate as we had to spend the Sunday in it, there being no trains on Sundays. We left St. Peter Monday morning for St. Paul, where we again consulted Dr. Ireland and Mr. O'Brien. I decided to get 160 acres of land in Minneota for a man who had been steward with me², holding a mortgage on the land until he had paid off the cost and some money I had to lend him to start with. I believe the land will be good security as when it is broken its value is very much increased.

"Tuesday we delayed at St. Paul, as I was anxious to meet Mr. O'Callaghan and Mr. Murphy after their visit to Avoca. They arrived on that day, Mr. Murphy having selected about 300 acres bordering the lake at Avoca. On Wednesday we went out to see my late steward who had gone a week before to a farmer seventeen miles from St. Paul³ to learn something of the system of farming in the West. This farmer told me he had arrived in America about 30 years ago from Athboy, Co. Meath, with 200 pounds. He immediately took up the land where he now lives. At that time it was 200 miles from a train, and there was no one living in the neighbor-

¹This estimate is considerably in excess of the actual number. In 1880 St. Peter contained a population of 3,436.

²Mr. William C. Geraghty, now living with his family at 416 Herchel avenue, Merriam Park, St Paul.

³Mr. Hugh Derham of Rosemont, Minnesota.

hood, now he has a railroad station half a mile from his house. He is a member of the State Parliament, and is worth many thousands. He still works hard, and is not ashamed of it. This was a thing that particularly pleased me in America—no one is ashamed of working. On the contrary anyone who does not work is very much looked down on, and appropriately called a loafer. In Ireland we certainly are too much ashamed of work, and think it a fine thing to loaf about doing nothing, trying to find something to kill time. Why these people who are always looking for something to kill time don't do it effectually by cutting their throats is a mystery to me. Our host was not at home when we called, however I had previously met him at St. Paul, and I was much pleased with him. He was a most sensible, independent man and at the same time perfectly courteous and polite. His wife entertained us for the day most hospitably. She had come out to America from the County Cork after the famine year, and had been in service for years in Boston. She told me all about her history in the most unaffected manner whilst sitting on her sofa in her drawingroom, which by the way I noticed had a piled carpet. She had no airs or graces about her, as different as possible from the rich parvenu in the old country, who buys himself family portraits and a long pedigree from Sir Bernard Burke.

“We returned to St. Paul that evening and on the next day, Ascension Thursday, we left in the evening for Winnipeg, Manitoba, which we reached on Friday evening, just twenty-four hours from leaving St. Paul. The best hotel, the Queen's, was full so we had to put up in another, the Grand Central, for one night. It was not however uncomfortable and the next day we got good rooms at the Queen's. We had a good deal of rain at Winnipeg, and when it does rain the streets are like the headlands of a ploughed clay field in very wet weather, the only difference being that the mud is quite black. The streets in these frontier towns are not stoned, nothing is done to them except when the ruts are very deep, say two feet,

they are filled up from the sides. The Red River valley along which we passed in the train from Glyndon¹ to Winnipeg is some of the richest land in the world, but a deal of what we saw from the train seemed too wet for anything to be done with it until it is drained, which of course it won't pay to do for some time, until that which is dry is all first taken up.

"I had a letter of introduction to Archbishop Tache at St. Boniface from Dr. Ireland. St. Boniface is on the opposite side of the Red River from Winnipeg. I found Archbishop Tache most courteous. He is a very remarkable man, and has been nearly thirty years Bishop in those parts. He is still comparatively a young man, as he was consecrated Bishop very early in life, having previously been only for a few years an Oblate Missioner to the Indians in the Canadian far west. I did not think he was very enthusiastic as to Manitoba being a very suitable place for Irish emigrants.

"We met at Winnipeg a Scotch gentleman with whom we had crossed the Atlantic. He and his mother were going to drive to Rapid City 150 miles west of Winnipeg in a heavy wagon. His wife and child had gone by steamer up the Assiniboine. We heard a great deal of the impassible state of the roads owing to the recent rains, many parts of the roads having been turned into shaky bogs, or sloughs as they are called there, which are quite capable of swallowing up altogether wagon and horses. I and my traveling companion said we would drive out part of the first day's journey for the purpose, as I jokingly told them, of seeing them bogged. As it turned out, it was they that had the amusement of seeing us in that pleasant position. We hired a good horse and a light buggy. As they went very slowly in their wagon, we drove ahead on the trail, sometimes having to go some distance one side to avoid an ugly looking spot. The land was very fine, splendid black soil, and not too wet for cultivation. We enjoyed our drive much and were

¹Glyndon, located in Clay County, Minnesota, near Moorhead, at a junction of the Great Northern and the Northern Pacific railroads.

in high spirits; we were able to drive some distance on one side of our route, and be back in time to meet our friend's wagon. When there was an ugly looking spot we explored it to find the best place for them to cross in safety. We found the places were not as bad as they looked, so I began to get foolhardy, and about twelve miles from Winnipeg drove right into a place that looked very bad, but as I saw recent tracks of wheels, I thought we in our light vehicle would be sure to get through. However we sank up to the axle and the pony up to his middle. The pony struggled bravely and was just getting out, when I heard the swing-tree crack. I foolishly did not try to tie it up, thinking we would sink deeper if we stayed a minute in the same place. The next struggle broke the swing-tree, and we were in a nice fix; we then tried to tie up the broken timber with our pocket handkerchiefs, but the buggy and pony sunk a good deal during the operation, and at the first pull the whole thing broke. The pony's hind quarters sank very much and he was sitting on his haunches like a dog. I saw there was nothing for it, but to get out at once, and save the pony, in which operation I sank a good deal above my knees in the most terribly sticking mud. I succeeded in getting the pony safe, and with the help of a farmer's horse and a long rope we pulled out the trap. Our friends in the wagon seeing our disaster avoided the bad spot. We heard that two oxen had been lost in this place the night before, and we saw a horse a short distance on one side that had been left to die. This cooled our ardour for further driving that day, so after we had scraped some of the mud off our legs, tied up our broken harness and had some lunch, we drove back to Winnipeg, sadder but wiser men.

"I consulted the Government Emigration agent as to the best place for poor settlers. He recommended Turtle Mountain about a hundred miles west of Emerson.¹ As Archbishop Tache recommended the same place, we started for Emerson on Wednesday

¹Emerson is situated in the present province of Manitoba on the Red River of the North directly south of Winnipeg near the international boundary line.

morning, the 12th of May, with letters of introduction to the government agent there. He was very active in looking up horses and vehicles for our hundred mile drive to Turtle Mountain, and arranged with a man to take us next morning at nine o'clock. However, when the morning came the man discovered that the spring wagon which we were to go in was engaged by somebody else. We then waited for him to look for another. At last he discovered one which, however, required some repairs. This would take the blacksmith, who was the owner, all day to accomplish. We therefore decided to start the following morning, Friday, at six, but when the morning came we had another disappointment—the blacksmith sold his wagon the night before. We then tried other men, but could not succeed in getting any vehicle. The fact that a bridge was down at one river, and horses had to be swum across, whilst there was a small boat for passengers, may have had something to do with the difficulty of getting a conveyance. There was no chance for several days of any fresh ones coming in, so we left Manitoba in disgust, took the train to Glyndon, from whence we went to Bismark, in Dakota territory. For the first forty miles from Fargo, the boundary of Minnesota, the land is very fine. Here is Dalrymple's celebrated wheat farm of 66,000 acres. The railroad runs right through it. It is as flat as a billiard table, and is some of the best land in the country. About forty miles from Fargo the land gets light, dry, and unproductive. At James' river we came across another vein of good land, after which it is poor until you get to Bismark. We arrived there on Saturday night. It is a large frontier town with a fine hotel. It has a Catholic church and after mass on Sunday I called on the priest,¹ who was a Swiss Benedictine, and a very superior man. He took a great interest in Irish Colonization. He agreed with every authority I had met that the large towns were very bad places for the Irish, that they cannot resist the temptations of a city, and seldom succeed in improving their condition.

¹The Reverend Chrysostomus Foffa, O. S. B., pastor of the Immaculate Conception, now the St. Mary's Pro-Cathedral, parish.

“The train does not yet go further than Bismarck although the line is laid some 60 miles further. It was the roughest town I had seen, and yet we walked quite safely for some distance out of the town on a Saturday, after night fall. Before going to America I had heard a great deal of the necessity of carrying revolvers, but I found they were most useless luggage in any of the parts I was in. On Monday morning we returned from Bismark as far as Jamestown where we arrived at noon. After dinner we drove across the prairie twenty miles south along the “Jim” river valley. We found it very fine land, although it is not as yet much settled up. The railway land has been bought up and held by speculators for the first twenty miles from the station. At the point where we camped for the night, in our tent, begins the land which was not as yet bought up, but we were unable to explore it properly the next day, as I had to return early to catch the train for St. Paul, having an engagement there the next day. During the night there was a great thunder storm which terrified my friend, and the rain found its way a good deal into our tent. We were not however any the worse for it in the morning. This was our only experience of camping out. I am sure it would be very pleasant in fine weather.

“During my visit to the Swiss priest at Bismarck we had discussed a plan for a company to purchase land and advance sufficient money to poor emigrants from Ireland to enable them to settle on the land, holding the land as security until the purchase money and advances made were paid back with interest. I had a long conversation with Dr. Ireland on the subject. He highly approved of the plan and had thorough faith in the undertaking proving successful, but said there would be no chance of getting American capitalists to take it up, as they are accustomed to get such very large interest for their money. He told me of some land in Southern Dakota that had been offered to him on favourable terms. Mr. O’Brien kindly consented to go with me to see the land. We started on Friday, the 21st of May, arriving at Watertown on Saturday

evening. An amusing incident occurred at the hotel. I remarked to the hotel proprietor that it was fine weather. "Oh yes," he said, "we always have fine weather, it has not rained for six months." "Oh," said Mr. O'Brien, "that is what I have heard, this part suffers a good deal from drought." The hotel proprietor was rather taken aback, as that class of men are always anxious to get new settlers. "Drought," said he in an angry tone of voice, "we never suffer from drought, we have always as much rain as the crops want." On Sunday we drove to a station twelve miles back called Goodwin. The following day we drove twenty miles south and back the same day for the sake of seeing the land that Dr. Ireland had heard of. The land was pretty good, but the country was very dry, not good meadow-land, and the grass very much more backward than any place I had seen. The six months without rain had decidedly told on it, although the young wheat was not as yet much damaged, and as they had plenty of rain that night, I am sure they would do well. However, we decided it would not be as favourable a place for a colony as others we had seen. We got back to St. Paul, Wednesday morning, and on Thursday afternoon Mr. O'Brien and I went back again to Heron Lake where we slept. On Friday morning we started for Avoca where I had been before. As the train did not go until the evening we drove the twenty miles. We spent the afternoon driving through the colony. The following morning the Austrian priest at Avoca, Mr. O'Brien, Mr. Davis, the locating agent for the colony, and myself left the hotel in a spring wagon at five in the morning before our breakfast. We wanted to examine a large tract of railway land that began about six miles north of Avoca. We took our breakfast about twelve miles from Avoca on the borders of a small lake (Dutch Lake). We then drove in a circle for about twenty miles. We stayed for dinner at Currie, a small village, although it has the honour of being at present the county town. This village is in the midst of the land we had come to examine. After the horses were rested we returned

to Avoca a distance of eight miles, having been much pleased with the land we had seen. Next day being Sunday we had a quiet day. I was much pleased to see the neighbouring farmers driving with their families in their wagons into Avoca for mass, all looking as happy as possible. The temporary chapel was crowded, I am sure there were over a hundred people present. In the evening we went out for a short drive between the showers which were very heavy, but did not get back without a good wetting. All this part of Minnesota was looking very well as they had had plenty of rain. On Monday morning Mr. O'Brien went back to St. Paul by rail, and I drove north to Tracy, a station on another railroad. I was anxious to see another part of land we had been exploring on Saturday. This time I kept on the left of Currie—on Saturday we had been on the right. I had driven a good thirty miles before getting to Tracy, where I was just late for the train, but by taking a goods train I was able to reach St. Paul the next morning, Tuesday the 1st of June.

"I determined to secure some of this land myself before returning to Ireland. If a company could be formed we would thus have something to start with. I agreed with the railroad company for about ten thousand acres at about an average of £1 per acre. This kept me some days at St. Paul. Once it was concluded I was naturally in a great hurry to get home, but as my friend expected in a week's time some important letters addressed to Ottawa, the capital of Canada, where I had arranged to go, we decided to spend the week in going via Lakes Superior and Huron. We left St. Paul by rail on Monday evening the 7th of June, arriving at Duluth the next morning. The boat we expected to sail by that day did not arrive owing to storms on the lake, so we had to wait until the next day when we took a steamer for Detroit. We had calm weather but were in a dense fog nearly the whole way, which delayed us twenty-four hours, and we did not get to Detroit until Sunday evening. The following morning at 5 a. m. we started by rail for the

Niagara falls which we reached about one o'clock. We spent the whole evening exploring them, and after gazing at them for some hours we began to take in their magnificence. They require time to appreciate them, and then the more you gaze at them the more you admire.

"On Tuesday morning we went by steamer to Toronto. We had a short distance to go by rail from Niagara. On arriving by the side of the lake we found two steamers ready to start for Toronto. The competition between the two seemed very keen; the porters of each were very busy trying to persuade passengers to patronize their boat. We had tickets to Toronto and I thought this would decide the difficult question as to which steamer to choose; but it did not, as we found our tickets would be good by either. We chose one of them and got the porter to come for our luggage. We could only find one bag on the platform, and discovered that the porter of the other steamer had put the rest on board his boat. I then determined to go by it, as it was not worth while to get all our luggage off again. On going to get the bag that I had left on the platform, I found that the porter of the other boat had carried it off, and when I demanded it back he refused to give it up, I suppose for the sake of getting me to go by his steamer which was just moving off; this I was determined not to do, so I told him I would get it when I got to Toronto, which I did, but spent an hour or more in getting it.

"On Wednesday we went to Ottawa, but did not get the letters we had been expecting, so we determined to get berths in the Polynesian of the Allan Line from Quebec on the following Saturday. On Thursday we left for Montreal, the largest town in Canada, and really a fine city. We stayed at the Windsor Hotel, the best we had seen in America, and very handsomely got up. On Friday we went a few miles out of town by rail for the sake of coming down the Lachine Rapids on the St. Lawrence in the steamer. It is supposed to be an exciting performance, but I did not see much in it. We left that night by rail for Quebec where we arrived on Saturday

morning. The Polynesian had stuck on a sand bank on its way from Montreal and did not leave until the evening, so we had the day to explore Quebec.

“We had a large number of passengers on the Polynesian, which is a larger and more comfortable boat than the Peruvian. We arrived at Londonderry on Tuesday morning, the 27th of June, after a pleasant trip of over two months and a half.”

Here ends my diary written thirty-one years ago. It shows my first impressions of America which have not changed very much, except as to the American climate, which, after twelve years experience at Currie, I hated, and wished for our “damp cloudy atmosphere” of Ireland.

When I returned to Ireland I organized a company called “the Irish-American Colonization Company, Limited.” In the Provisional Prospectus I wrote:

“In the Western States of America vast tracts of magnificent tillage land are still unoccupied, affording a most favourable opening for capital and labour combined. These lands will not, however, long remain unsettled, owing to the large immigration from the Eastern States of America, and from Germany, Norway and Sweden. Great numbers of able-bodied men are now emigrating from Ireland, who, for want of capital, cannot settle on these lands. This company has been formed for the purpose of supplying this want of capital. It will purchase land in suitable localities, and place settlers on it, providing them with what they require for a fair start. A mortgage will be held on the land and on the implements, stock, and effects on the farm, until the settler has paid, by such installments as may be agreed on, the purchase-money, and sum advanced with a fair interest.”

I went out again to America in the autumn of 1880, and came in for my first American blizzard on the 16th of October of that year in Avoca hotel. Returning back to Ireland I arranged for my first batch of settlers, whom I sent off in the spring of 1881. Immedi-

ately after starting my settlers I returned myself to Murray County and was kept very busy there for some years. I had a very efficient manager in Mr. J. P. O'Connor,¹ and we two worked hard together from 7 a. m. until 9 p. m., for many months.

In 1883 I published a short pamphlet entitled "Recent Experiences in the Emigration of Irish Families" showing how we failed in our original scheme. I wrote:

"A very little experience shows that it is a Utopian scheme to pay the passages of emigrants with the hopes of having the amount returned, unless some security can be obtained. For this purpose it was proposed to take settlers to the prairies of the West of America, to start them with a house and means to cultivate the land, holding the land as security for repayment. With this object a few gentlemen established a company in March 1881, called "The Irish-American Colonization Company, Limited." A second object they had in view was to enable the whole family to emigrate together and to settle on farms, and thus after a few years of hardship, which must be expected by all pioneers, to become comfortable farmers instead of remaining all their lives the dregs of the American cities, obtaining for short periods high wages, which are invariably as quickly spent with nothing laid up for old age, nor for a time of commercial depression, and with their children brought up in an atmosphere of general depravity.

A year's experience showed that the first object could not be obtained; that people would profess to be anxious to settle on farms for the sake of obtaining a passage to that paradise of an Irish labourer's imagination—the United States. But having arrived there, they would not remain on their farms, but would go to the cities for the sake of escaping the debt incurred for their passage. Last year the company came to the conclusion not to pay any traveling expenses; it was willing, however, to take settlers without capital, provided they had sufficient money to take them to their

¹Mr. John P. O'Connor now resides at the corner of Cleveland and Selby avenues, Merriam Park, St. Paul.

destination, or could obtain the necessary means from private parties. Another year's experience has shown, however, that this is not sufficient. Unless a settler has something of his own invested, he will in too large a percentage of cases lose heart in facing the difficulties of the first few years, and he will find it hard to resist the temptation to leave with the proceeds of his first harvest, for which he has paid nothing himself.

The following causes had, I think, also some effect in making many settlers leave their farms. Many of them were so poor in Ireland, earning but a shilling a day, that when they heard of eight shillings a day for common labourers in the Western cities, it completely turned their heads, and they were unwilling to wait for the slow returns of a farmer's life. They did not think of the expense of lodging and living in American cities, nor consider that once winter set in work would cease, except in a few instances. They also were of opinion that as the Company had done so much for them, they must be doing a great deal of good to it. This they naturally resented. The fact was, too much was done for them—too much spoon-feeding—and they became discontented like spoilt children.

The Company has, therefore, been compelled to give up the idea of taking settlers who have absolutely no capital of their own. They will charge in future in the first instance one-tenth of the price of the land and of all goods advanced, allowing as before nine years for payment of the balance with interest. They will not in future, advance oxen or any live stock, nor will they advance food, fuel, nor perishable articles. It would therefore be necessary for a hard working farmer to have a capital of 100 pounds of his own.

Another point to consider is that the settler will be more economical when he has to pay cash for goods. I may mention, as a striking instance of this, that during the first winter the settlers must all have the best cord wood for fuel, as they got it on credit; but during the second winter, when they would have to pay cash,

they all found the way to burn hay in their stoves, following the example of the old Norweigan settlers.

The following facts will show that the company could not continue its original plan of taking settlers without any capital of their own: forty-one settlers joined the colony in 1881, and twenty-five have left, or about forty-one per cent. These facts certainly show a failure in the enterprise, and yet they point out how it can be made a success, namely by making a different selection of settlers. Men taken at haphazard will not succeed in Western farming.

The following extract from the Report on the Colonization of Russian Refugees, by Julius Goldman shows what I mean better than I can express it: 'Such a change in life demands a stout heart and a strong will. Then as to labour. Those who go to the prairies, to make nature subservient, as it were, to their efforts, must toil during the first years with a persistency, earnestness, and determination, such as perhaps no other calling or occupation requires. They must have the patience and strength of mind to see that, whilst there may not be apparent any immediate return for the labour and money expended, and hardships endured, there is, nevertheless, a future before them for which they are working—a future of independence, comfort, and perfect freedom. They must be steady and economical, contented and hopeful, possessed of good health and a strong will, and, above all, indomitable perseverance.

"There is a great difficulty in making a selection of persons who have these qualities, and perhaps it is wise to make use of natural selection, by choosing those who have laid by something themselves which proves them to have been more thrifty than their neighbour."

Thus I wrote in 1883. I remained most of my time on the prairie until 1892. On one occasion I remained there for eighteen months without leaving, but generally I went to Ireland for a month or two every winter. Further experience proved that it was impossible to succeed in our original scheme, but after some years we were

able to sell all our land to the sons of farmers in the Eastern States who were anxious to obtain cheap land, and when I was there in 1904 I found the district was a most prosperous Catholic settlement.

Five years ago when I wrote to Archbishop Ireland to tell him that Douglas Hyde was going to America on the part of the Gaelic League, I received a very kind letter from him dated Nov. 25th, 1905, in which he wrote: "I am delighted to receive a letter from you, and to see handwriting at one time in the long ago, so familiar to my eyes and to know that you are well and hard at work in good causes. . . . I read with a great deal of interest accounts of what you are doing and what your fellow-workers in the (Gaelic) League are doing. I believe with you that these are the best lines to follow at the present time in serving the country."

Again on October 10th, 1908, Archbishop Ireland wrote to me as follows:

"I visited Murray County and went through it from one end to another in an automobile. What a change from the days of oxen and slow horses! I was particularly delighted with Currie. A magnificent school-house has been built near the Church and the attendance of pupils is quite large. I met many of the old colonists—especially Mr. Mooney. All without exception are delighted that they remained in Murray County. All are prosperous and revere your name and memory."

As a scheme for helping Irish emigrants to settle on land in America, my work of thirty years ago was a failure, but as establishing a Catholic Colony on the prairies, it seems to have been a success.

JOHN SWEETMAN.

Drumbaragh Kells, County Meath, Ireland,
April 9, 1911.

The Reverend Francis Pirec, Indian Missionary.

The following works were consulted in the preparation of this paper:

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THE conversion of the American Indian was for many reasons a process replete with untold hardships and severest trials; the more admirable was the zeal of the numerous missionaries who worked in this field with untiring zeal and the greatest sacrifice of self. The efforts of these giants of Christianity was not always crowned with success. Frequently they found that the Red men refused to listen to the glad tidings of the Gospel, and preferred to live and die in paganism. The new faith preached by the Black Robe demanded the abandoning of many practices recognized and indulged in by the Indians for generations.

The advent of the white man into the country of the Indian was not an entirely unalloyed benefit to the primitive inhabitants. Vices unknown before were readily copied from the traders; diseases whose ravages rapidly decimated the ranks of these children of nature accompanied European immigration, and the Indian fell an easy prey to them. The physical deterioration of the Red man is to a large extent due to his acquaintance with the civilized races.

The Jesuit Fathers were the first to make a systematic effort for the conversion of the Indians in the Northwest. But as these missionaries departed the Indian as a general rule soon forgot the Religion preached by them. When in the first half of the 19th cen-

tury a new effort was made to christianize the various Indian tribes, the work had to be begun entirely anew; in very few places had there remained traces of former missionary labours. Slovenian missionaries beginning with the saintly Bishop Baraga worked long and zealously for the conversion of the Indians of Michigan and Minnesota. The Grand Old Man of these missions was undoubtedly Father Francis Pirec. It is the purpose of this paper to give a brief record of his labours among the Indians in Michigan and Minnesota.

Father Pirec was born in Carniolia¹ an Austrian Province on the 20th day of November in the year 1875. He received his elementary education in the native village of Godic, near Kamnik². As he early showed extraordinary talents he was sent to the High School in Kamnik and later to the gymnasium in Laibach³. Diligent and devout as he was he made rapid progress in the studies as well as in the acquisition of virtue. Long before he finished the gymnasium he had made up his mind to study for the priesthood; he remained true to his purpose and in 1810 we find him on the list of applicants for admission to the ecclesiastical seminary of Laibach.

While Pirec was still a student, the victorious army of Napoleon invaded and occupied Carniolia. The patriotism of the inhabitants was not so deeply rooted as not to greet with enthusiasm a conqueror who in their opinion would free them from the Austrian oppression and grant them the liberty to make use of their own language in school, church, and home. This enthusiasm for the French liberator is given expression in the inspiring production of the first Slovenian poet Vodnik, "It is Napoleon's call, Illyria arise."

¹Carniolia or Krain is a duchy and crownland in the Austrian Empire. It is divided into three provinces, Upper, Lower, and Central Krain; it is bounded on the north by Karinthia, on the northeast by Styria, on the southeast by Istria.

²Kammik or Stein is the largest town in Upper Carniolia.

³Capitol of Carniolia with a population of about 40,000.

Young Francis fully sympathized with the new condition of things and at once began to study the French language, which was so useful to him in his missionary labours. The French occupation of Carniolia came to a sudden end in the year 1813. Francis Pirec was in the same year elevated to the dignity of the priesthood at the hands of Bishop Kaucic.¹ He was at once assigned to the assistantship at Kranjska Gora.² Seven years later he was sent as pastor to Pec in Ober Krain. For ten years he remained in this parish, working with the greatest zeal and disinterestedness for the flock entrusted to his pastoral care. But not only was the spiritual and eternal welfare of his people the object of his care and solicitude; he was likewise deeply interested in the betterment of the temporal condition of his parishioners. He understood and regretted the ignorance of the people in matters agricultural and horticultural. The government did nothing to promote scientific farming and gardening. Father Pirec undertook the study of these subjects and soon became an expert in the science of farming, and cultivation of fruit-trees. In lectures and in his own experimentation he showed how the land could be made more fertile, and productive. Still the task was too vast for one person, and the time at his disposal too limited to expect great results from his own work. He resolved to organize agricultural and horticultural societies, bee-keepers associations over the whole country. It was due to his individual efforts that these and similar societies have everywhere been established, and have been of untold benefit to the whole land. His works on horticulture are up to this day considered of the highest value and authority on the subjects.

Father Pirec was all this time heart and soul with his people, working for the bodily as well as the spiritual welfare of his dear Carniolians. Little time was left him to think of the New World; certainly the thought never entered his mind to bid farewell to his

¹Bishop of Laibach from 1807-1814.

²A village in Ober Krain, in the deanery of Radoljica.

beloved country and to spend himself in the heroic work of converting the savages of North America to the true faith.

In the year 1830 the saintly Baraga on his way to America visited Father Pirec at Podbrezje, and invited him to follow him across the ocean to North America. His work in Carniolia could be left to the care of those who were unable and unwilling to undertake the heroic work of the missionary life. Pirec, however, could not be convinced that God wished him to desert his flock and to undertake the task for which he felt himself insufficiently fitted. Baraga frequently wrote to Pirec, describing the pitiable condition of the Red men, portraying the need of more labourers in this vineyard, and eloquently picturing the reward of those who in this manner sacrifice themselves for the salvation of souls.

Five years after Baraga's departure Pirec resolved to follow his countryman into the new land. He left Carniolia on the 16th of June in the year 1835, in the fiftieth year of his life. He went to Vienna to obtain the means of transportation from the Leopold Society which was organized in the year 1830 for the purpose of promoting the conversion of the North American Indian.

The ocean trip made in a sail boat, whilst full of hardship and privation, was uneventful. Pirec arrived in Detroit on the 18th day of September of the same year. Bishop Rese¹ immediately appointed him assistant to his countryman Baraga, who in the same year moved from Grand River,² Michigan to La Pointe,³ Wisconsin. But as the season was already too advanced, Father Pirec could not reach his destination and had to remain in La Croix, a missionary station attended from Arbor Croche, now Harbor Springs.⁴ Here he had the first experience in evangelizing Indians. As he was un-

¹First bishop of Detroit; consecrated Oct. 6, 1833; died Dec. 16, 1871.

²A village in Lower Michigan on the Grand River, about 200 miles from Harbor Springs.

³A large island on the western end of Lake Superior.

⁴A town in Emmet Co., Mich.

able to speak their language he gave instructions in French, which were translated for the savages by an interpreter.

In the spring of the following year Father Pirec was appointed permanent pastor of La Croix, and Sault Ste. Marie was placed under his charge as a mission. In the same year, however, the greater number of Indians abandoned La Croix and scattered through the forest further north, so that Father Pirec was compelled to change his residence to Sault Ste. Marie. The inhabitants of the place were French, half-breeds and Indians, who had been converted before but had forgotten their Religion and lived more like pagans than Christians. He recognized at once that the work of reformation must begin with the children. He invited the little ones to come to his house; there he taught them from morning till night. "The whole winter," he writes to the Leopold Society, "my parsonage was filled to overflowing with children. I taught them the necessary truths of Religion exhorted them to attend the divine services, and to lead a righteous life." The adult population soon followed the example of the children, they began to flock into the church, were eager to hear the word of God, and approached again the sacraments—a practice neglected by them for many years. Not a few Protestants also were received into the true fold; a great number of Indians were instructed, and received the sacrament of baptism.

From Sault Ste. Marie Father Pirec visited neighboring villages to instruct the Red men in the saving doctrines of Catholic Faith. He heard that about fifty Indians lived on the island of St. Joseph¹; he at once undertook the journey and began to instruct and prepare them for baptism. A white trader, however, thwarted his purpose by giving them intoxicating liquor and money, and thus luring the Indians away from the island, so that the missionary succeeded in baptizing only three of their number. With a heavy

¹An island in Georgian Bay near the shore of Ontario.

heart Pirec returned home. The misguided Indians soon came back to St. Joseph and not finding their real friend Pirec they followed him to Sault Ste. Marie, where the greater number became converts to the Faith. In the same year Pirec journeyed to Kitchimitigong at the invitation of the chief of that tribe. On the 16th of October he baptized nearly all the members of that community.

North of Sault Ste. Marie on Lake Superior there lived a large number of Indians who were impatiently awaiting the arrival of the zealous missionary. Consequently Pirec left Sault Ste. Marie in the spring of 1838 and visited Michipikoton¹ and Okwanikisining on the northern shore of Lake Superior. The former place was a trading station, where a number of whites lived, among them six Catholics: the rest of the population was made up almost exclusively of pagan Indians who never heard anything about the Christian Religion. They were well disposed towards the Catholic Faith, as the curse of the Red men—intoxicating liquor—did not as yet begin to spread its ravages among them. In large numbers the people flocked around Pirec; many received the sacrament of regeneration. His stay here however could not be prolonged as it was his wish to penetrate further north. At a distance of about 45 miles in Okvanikong there was a large settlement of Indians. He visited these and from morning till night the missionary laboured in instructing the pagans, so that on the 21st of June he considered them sufficiently prepared for the reception of baptism. The adults lined up on the shore of the Lake to be baptized: the children received baptism in the evening in the tent prepared by the community for the missionary.

Pirec was compelled to return to Sault Ste. Marie in the same year in order to attend to his parish, and because of the lack of provisions and financial means. He departed from Sault Ste. Marie on the first day of July to visit his friend Baraga at La Pointe; from this place he was sent to Grand Portage, where the Red men

¹The island of Michipikoten near the northern shore of Lake Superior.

yearned for the Catholic missionary. On the 23rd of July we find him at his post. Every morning and evening he preached the Gospel to the Indians; during the day he taught Catechism in school. Among the pupils were all the inhabitants under fifty years of age. His zeal to spread the Gospel among the neighboring settlements soon led him to visit Port Williams, about forty miles distant from his mission. From the spring to the fall the untiring worker in the vineyard traveled over 900 miles in search of souls. The journey was made mostly on foot and in Indian canoes on the lakes. Untold hardships, sufferings and privations were his lot in his labours—still he was always cheerful, always willing to sacrifice himself for the salvation of the Red Men. In the year 1839 he visited all the former missions to confirm his converts in the faith, to minister to their spiritual wants and to exhort them to perseverance. He visited Michipikoton, Sault Ste. Marie, Kitchimitigong and La Croix. He was about to return to Grand Portage¹, when he received orders from the Vicar-general Baraga to go to Arbor Croche, where a large number of Ottawa Indians resided. Fathers Dejean and Baraga had already laboured in this locality. Pirec arrived at his destination on the 30th of September of the same year. He remained there the greater part of his sojourn in the diocese of Detroit. From this mission he traveled among the different settlements of Red men in the forests. In the region of the Great Lakes were at that time ten large missionary stations, Arbor Croche, Grande Riviere and La Croix on Lake Michigan; Sault Ste. Marie, Michipikoton, Fort William, Grand Portage, La Pointe, L'Anse² and Fond du Lac³ on Lake Superior. These stations extended over 900 miles of territory, and were ministered to by only three Catholic missionaries, Baraga, Visocky and Pirec.

Pirec saw a greater field for his missionary labours in his former

1A village on the extreme N. E. point of Minn.

2A town on Keweenaw Bay, Barago Co., N. Mich.

3A small town southwest of Duluth, Minn.

mission—Grand Portage. There he soon returned to the great joy of his beloved Red men; but as it was impossible to send another missionary to Arbor Croche, he at the command of his bishop returned to this mission in 1842. During the same year he erected a church in Pigeon River, near Grand Portage. He arrived in Arbor Croche on the 8th of December, 1842. Much as he himself would wish to return to his former mission, he was at the order of his bishop compelled to remain in the present station. The number of Catholics grew so rapidly owing to his zeal and devotion that it became necessary to send him an assistant in the person of the Reverend Ignatius Mrak,¹ later on the successor of Bishop Baraga in the See of Marquette.²

The parish was growing so rapidly, the number of Catholics increasing in such proportions that soon a division became imperative. This was done by Bishop Lefevre³ on the 10th of July, 1847. To Piree were assigned the stations of Arbor Croche, Cheboygan⁴, Agakatchiving, Grand Traverse, and smaller settlements in the same territory; the Catholics under his charge numbered nearly fifteen hundred souls. Father Mrak ministered to the faithful of La Croix, Middletown, Castor Island and Manistique; about six hundred Catholics resided in this district.

Piree was indefatigable in his missionary work. At an age at which the energies of many are on a decline, he appears as vigorous and strong as in the first years of his ministry in Carniola.

¹Born in Poljane, Carniola, on the 16th of October, 1810; he was ordained in 1837, and came to America in 1845, consecrated bishop of the diocese of Marquette on the 7th day of Feb., 1869; he resigned in 1878, and died Jan., 1901.

²Upper Michigan was made a Vicariate Apostolic in the year 1853. Bishop Baraga was in the same year consecrated its first Bishop, taking up his residence in Sault Sainte Marie. Four years later the Vicariate was elevated to the dignity of a Bishopric. The See was transferred to Marquette in 1865. The diocese, however, still bears the name of Sault Sainte Marie and Marquette.

³Titular bishop of Zela; coadjutor and administrator of the diocese of Detroit; consecrated Nov. 22, 1841; died March 4, 1869.

⁴A town in Southern Michigan near the Strait of Mackinac.

Frequently he was in need of the necessities of life, always engaged in the work of traveling, instructing, or administering the sacraments, still his energies seemed to be inexhaustible.

Not only was he a spiritual Father to the Indian, ministering to the needs of soul, he was likewise interested in the betterment of the temporal condition of the Red man. His knowledge of agriculture and horticulture, his personal experience with everything pertaining to successful farming, made him a valuable advisor to the ignorant children of the forest. Pirec in all the settlements taught the Indian how to render the soil fertile; procured seeds for them, mostly from the gardens and farms which he himself cultivated. He instructed them how to build comfortable homes, exhorted them to abandon the wigwam of the savage and to build habitations of the civilized man. In 1845 a government commission was sent to Arbor Croche to investigate the social conditions of the Indians of that settlement. Much to their astonishment they discovered instead of a tribe of savages, a civilized community, the town laid out in the most approved fashion, well-built homes, the Indians living peacefully with their families. In the middle of the establishment there stood a neat church erected for and by the Indians themselves. Their gardens and farms were found well cultivated, on all sides were proofs of a high form of civilization. This transformation was almost entirely the work of Father Pirec.

Intemperance was the great curse of the Red men. Unscrupulous traders frequently brought intoxicating liquor among the Indians; the ravages thus wrought were terrible to contemplate. The missionaries were powerless in their efforts to christianize the Indian as long as he was addicted to drink. Opportunities for obtaining the same always presented themselves. Pirec, therefore, as other missionaries before him, everywhere established temperance societies, its members obliging themselves perpetually to abstain from all intoxicating liquor. Pirec was most successful in this praiseworthy undertaking. At one time traders brought several

barrels of liquor to Arbor Croche, but, be it told to the credit of his Indians, that not a single person as much as tasted of the same. Pirec was preparing a work on temperance in the Chippewa language during the last days of his sojourn in America; but the work was never completed.

Father Pirec supplanted the medicine men among the Christian Indians; he taught them how to take care of the sick; gave them the necessary medicines, and frequently played the part of physician among his flock. Smallpox caused great ravages among the Indians; whole communities were wiped away by the scourge. In 1846 Pirec journeyed to Cheboygan, Arbor Croche, La Croix, and Middletown, to vaccinate the young and old and to save them from almost certain death. Writing in the same year to the prince-bishop of Vienna he tells of the journey which he was to undertake as a physician of soul and of body. "I am about to visit," he says, "all my remaining stations, to vaccinate the Indians and save them from the terrible malady. God grant that in my old age, I am already sixty, I may still successfully bear the hardships of the winter's travel. Still I am ever prepared to sacrifice my life for my flock, especially as I expect on this journey to gain the souls of some savages for God. A small number of those is still to be found in my missions who have rejected the grace of God. Some extraordinary event, some special visitation, or superabundant grace may lead them into the fold of Christ. Journeys of this kind are frequently of great spiritual importance." (T. F. Hrovat, *Franc Pirec*, p. 58). It may be added here that Father Pirec was a staunch believer in homeopathy, and claimed that he frequently cured whites as well as Indians by this method.

Father Pirec had a high appreciation of the Red man's mental abilities; his experience of many years with these children of nature showed him that, if given proper opportunities, the Indians would rapidly advance in culture and civilization. "As my predecessors," he says, "in the same maner have I endeavoured as much as it

was possible for me to instruct the Indians in the saving truths of our holy Faith, but I did not neglect other matters necessary for their education and culture. My efforts were crowned with success; I see in this fact a decisive proof that the Indians are well fitted for conversion to Christianity, for civilization and culture. They are very industrious, most handy for everything they undertake. There are among them expert carpenters, cabinet makers, tanners and masons; dwellings they erect show great taste and good workmanship. They are intelligent farmers, expert gardeners. Women are very diligent; they are most intelligent housekeepers. The wearing apparel for all the members of the family is made at home. At this and similar work they show the greatest skill." (P. F. Hrovat, Franc Pirec, p. 60).

During the twelve years of his sojourn among the Ottawas Pirec organized six flourishing missions and built the same number of churches. The good he accomplished for the spiritual and temporal advancement of his beloved children is invaluable. The hardships born without murmuring, privations cheerfully suffered proved that he was the true missionary, who possessed the real vocation for the apostolic work of evangelization.

FATHER PIREC IN MINNESOTA.

The bishops assembled in the seventh provincial Synod of Baltimore in the spring of 1849 sent a petition to the Holy See to erect a new diocese in the territory of Minnesota where the white settlers were flocking in large numbers. The request was granted by His Holiness Pope Pius IX. The first bishop of the new dioceses, Jos. Cretin, was consecrated on the 26th of January, 1851. Indians, Sioux, and Chippewas, at that time outnumbered the white settlers of the territory. The Ordinary of the diocese had to provide for the former as well as the latter. But where find priests willing to go on the Indian missions? The work had to begin at once. Bishop Cretin sent an urgent request to Father Pirec who had experience

among the Red men, knew their language, customs and habits, to come and preach the Gospel among them. Pirec's passion was always to spread the glad tidings to those who never heard of Christianity, never had the Gospel preached to them. In the late spring of 1852 Pirec bade farewell to his flock in Arbor Croche and set out for Minnesota. He arrived in St. Paul on the 18th of June, and was warmly welcomed by Bishop Cretin. He was sent to the Chippewas living along the Upper Mississippi river; his first mission and church was established at Crow Wing, an Indian trading center. A merchant of that locality, Beaulieu, traveled fifty miles to meet the new missionary and to describe the state of affairs at the place of his destination. The Chippewas and Sioux waged constant war against each other. At that time the former had just returned from a triumphant expedition and were then celebrating their victory with all the orgies and excesses characteristic of such festivities.

Undaunted by the discouraging report Pirec courageously continued the journey, and on arriving at his destination began the work of evangelizing with his customary zeal and fervor. His success in this field was little short of marvelous. In one year he converted nearly all the Red men of the neighborhood, built a church, which to his great consolation, was every Sunday filled to overflowing with converted Indians, as well as with whites living in that part of the country. Numerous catechumens flocked every day into the church to receive instruction and to prepare for the reception of the Sacrament of baptism.

As Pirec was the only Catholic missionary among the Chippewas in the diocese of St. Paul, his duty called him to other settlements to spread the light of the Gospel. The following year we find him in Mille Lacs, where he converted the famous Indian chief Gegonebi with his warriors, and their families. The church which he started to build in this settlement could not be completed that year for lack of funds.

At the invitation of the Indian chief Naganab, Father Pirec next

proceeded to Fond du Lac, but remained there only a short time. The good missionary found the Chippewas much more intelligent than the Ottawas. In Mille Lacs and in Fond du Lac children of ten and twelve years learned to read their catechism in their native language in ten to twelve days. In the same year Father Pirec visited the village of Belle Prairie. The faithful and the catechumens assembled in the house of Mr. Anton Bisson, there holy Mass was celebrated every day. Only two years later a small log chapel was erected in the village.

One of the foremost settlements in this part of Minnesota in the early fifties was the village of Sauk Rapids; this was the stopping point for coaches traveling between St. Paul and Fort Ripley, near Crow Wing. The first log chapel was built in this village in the 1854 and the holy Sacrifice offered up for the first time in the month of June of the same year.

In 1855 Father Pirec undertook from Crow Wing an extensive missionary trip through the new settlements of the surrounding country. By a treaty with the Chippewas (in 1837) the east side of the Mississippi river was thrown open to the white settlers, who soon began to flock into these fertile regions. Father Pirec was the only Catholic missionary in this part of the country, and was, therefore, compelled to travel constantly to provide for the faithful scattered through such a large territory. In 1854 a number of German settlers took claims on farms near the present village of St. Joseph, Stearns County. In February of the year following Father Pirec first visited the village and officiated in a log house near the present station; in his subsequent visits he said Mass in the house of Mr. J. H. Linnemann. On St. Joseph's day 1858 the missionary held services in the school-house of the village, and there decided to begin with the construction of the new church immediately after Easter. The structure was so far completed that in August of the same year it was possible to begin a mission in it conducted by Father Wenniger, S. J. The mission lasted from August 7th to 15th.

It was also in this year that the missionary organized a new station and built a church in the town of Wakefield, St. James Prairie. Before the completion of the church there he had officiated in the house of Mr. Fuchs. St. Augusta was visited by him and a log-church erected in 1856. In July of the same year Father Weninger preached a mission in this settlement.

The burden of providing the spiritual needs of the Red men as well as the white settlers comprising Germans, French Canadians etc., became too heavy for the aged missionary. At his suggestion Bishop Cretin invited the Benedictine Fathers of St. Vincent's Monastery, Pennsylvania to come to Minnesota, to minister to the numerous German settlers who were coming in great numbers to this region. Three Fathers of the order were sent to the new missionary field: Demetrius de Marognia, Bruno Riss, and Cornelius Wittman—the last named is at present living in retirement at St. John's Abbey. Father Pirec was greatly rejoiced that he could now give the care of the whites to the Benedictines, whilst he himself could consecrate all his energies to the conversion of his beloved Chippewas. The Fathers arrived at Sauk Rapids on the 21st of May, 1856; in a few weeks, however, they crossed the Mississippi and settled permanently in St. Cloud. The first Mass was celebrated in the present episcopal city of St. Cloud on the 22nd day of May, of the year 1856 in the house of Mr. Edelbrock, most probably by Father Pirec himself. He likewise began the building of the log church which was brought to its completion by Father Cornelius. The structure stood near the present German church of the Immaculate Conception. The Fathers with their residence in St. Cloud visited the neighboring settlements, comprising six missions, whilst Father Pirec from Crow Wing worked among the Indians scattered between Fon du Lac and Leech Lake.

In a letter dated the 5th of January, 1857 addressed to his friend Rev. M. Kristan, pastor of Vace, Carniolia, Pirec tells of the success of his missionary labours in Minnesota: "I have reached the

seventieth year of my life," he says,—"In three years I have established ten new missions in the district entrusted to my care; with God's aid I have built two churches for Indians, two for French Catholics, and six large churches for the German settlers in the most fertile country on the Sauk River. The German congregations are now under the charge of the Benedictine Fathers; the French missions I shall turn over to a French missionary; as for myself, I shall consecrate the last decade of my eighty years entirely to the conversion of the Indians, if God grants me life and health. It is my intention to travel further north this coming spring to the Chippewas living 400 to 600 miles from this place; their chiefs have extended me a cordial invitation to visit them." (P. Florentine Hrovat, *Franc Pirec*, p. 70).

Father Pirec may be considered the founder of the diocese of St. Cloud, of the Benedictine community of St. John's, and the principal factor in the colonization of Stearns County by the Catholic Germans. Archbishop Ireland in a discourse on the occasion of the 25th anniversary of the erection of the Bishopric of St. Cloud paid a high tribute to Father Pirec; his Grace said: "First in time, as first in zeal and in the output of energy, was the great missionary of Northern Minnesota, Francis Pirec. . . . He it was who ministered to the spiritual wants of the white-faced pioneers, traders or searchers of homes, when no other priest was within scores of miles; he it was who aware of the wealth hidden in the soil of Stearns County undertook to make this region a garden of Catholicity and with might and main worked to bring hither Catholic settlers. Wielding a facile pen, gifted with poetic fancy, skilled in description, he filled week after week, the columns of German papers in America and in Europe with vivid picturings of the region, beckoning hither all who craved for happy homes, who foresaw in the cultivation of the land prosperity for themselves and their children. At the call of Father Pirec there came crowds of settlers, sturdy sons of Rheinland, Westphalia and Bavaria,

until a new Germany rose in Stearns County—a new Germany permeated to the core with that strong Catholic faith and energy racy of the Catholic population of those historic provinces of olden Germany.” (*Acta et Dicta*, vol. 2, no. 2, p. 277).

Numerous letters were written by him to the *Wahrheitsfreund* of Cincinnati; in which he praises the high agricultural possibilities of the territory of Minnesota, inviting the German Catholics to settle in this region. In 1855 he wrote a pamphlet for the purpose of attracting the German immigrants to this fertile country. In the preface of the work entitled “*Die Indianer in Nord-Amerika*” he writes: “This description of Minnesota will bring the welcome information concerning the most beautiful and the most fertile state of the Union, to the newly arrived immigrants, as well as to the settlers from the Southern part of the Union, and those Germans who have already arrived in the territory. The work will likewise extend a cordial invitation to settle in this most desirable country. In this locality settlers will with little care and labour secure in a short time beautiful farms and a most perfect and satisfactory home.”

The fact that the German Catholic population predominates in Stearns County to this day must be attributed to a great extent to Father Pirec. In the same pamphlet he writes: “On the 4th of March of the last year (1854) in a brief communication I called attention of the Germans to the fact that Minnesota is the most desirable territory for settlers, as they are in a position to acquire in a short time most beautiful farms; about fifty families followed my advice and settled in the richest country on the Sauk River, and are now in possession of the most beautiful land claims that any one could desire.” (*Die Indianer in Nord-Amerika*, p. 117).

In glowing terms he describes the soil, the climate, the lakes and rivers, forests and prairies of Minnesota; in most enthusiastic language he pictures the “promised land” of the German farmer and encourages them to hasten and take possession of the same: “Do

not delay, then, dear German people, who are desirous of changing your condition, and wish to settle in Minnesota, begin to immigrate at once, because the sooner you arrive the better places you will be able to choose. On the Sauk River about one hundred families could obtain most desirable land claims; but in the neighboring country at least a thousand families could find very beautiful farms entirely free. It is my wish that the best and the most beautiful localities of this most fertile Territory would come into the hands of industrious Catholics, these settlers would make a paradise on earth of a country on which God's blessings rest so bountifully; the boast would then come true that the Germans are the most proficient farmers and the best Catholics." (Ibid. p. 129).

If Father Pirec's description of the country was somewhat exaggerated, still the German settlers in Stearns County in no way regret that they followed his invitation to the new country. Numerous rich farming communities in the diocese of St. Cloud testify that the predictions of the missionary were not without foundation.

On the first of August, 1857 Pirec set out on foot for the northern part of the Territory to Red Lake, accompanied by Father Lautizar¹ who had arrived from the Michigan missions to join his aged countryman in Minnesota. In seven days they arrived at their destination. Father Pirec writes as follows regarding the success of this new missionary venture: "We had great success during the two months of evangelizing in this part of the country; our large mission house is filled to overflowing twice a day for divine service and for religious instruction. In the beginning of October, I departed from Red Lake and advised my assistant to hold school, and to give religious instructions during the severe winter only in the mission house." (Annalen der Verbreitung des Glaubens, vol. 27,

¹Lawrence Lautizar was born in Kranjska Gora, Upper Carniola, on the 11th of December, 1820; he was ordained to the priesthood on the 3d of August, 1845. He came to America in 1854, and was appointed assistant to Father Mrak at La Croix; in 1856 he was placed in charge of Arbre Croche, where he laboured for nearly two years; in the early part of 1858 he joined Father Pirec in the Indian missions of Minnesota.

p. 387). In the fall Father Pirec returned to Crow Wing. On the 10th of December whilst at Belle Prairie, a neighboring French settlement, he received the sad news that Father Lautizar froze to death on the 3rd day of the same month, returning from a visit to a dying Indian. His remains were brought to Crow Wing and there buried on the 26th of December, 1858.

In the beginning of February, 1859 the restless missionary undertook further missionary expeditions; he visited the Indians at Leech Lake, about eighty miles from Crow Wing. "As soon as my arrival was announced in all the Indian settlements around the large Leech Lake, the Red men flocked to my residence in such numbers that during two months I taught them from morning till night to read the Indian language, and instructed them in the Christian Religion. The Lord blessed my work with most satisfactory results. . . . I instructed them on week-days, and on Sundays I baptized them." (Annalen, vol. 27, p. 497).

In the middle of March he returned to Crow Wing to minister to the spiritual wants of the people of his parish; but he promised soon again to visit Leech Lake, as he expected to found a flourishing missions in this district, the Red men being intelligent and well disposed toward the Christian Religion. This promise he fulfilled towards the end of April of the same year.

The Chippewas entertained the highest regard for Father Pirec; he is still remembered and revered among the older members of the tribe, who came into personal contact with him. Through his influence with the chiefs he frequently averted wars and hostile expeditions among them. He prevented the threatened massacre of the inhabitants of Crow Wing in 1862. From a friendly Indian he received the information that the Red men of Leech Lake under the leadership of chief Holeda were preparing to attack the above named village. Father Pirec at once set out towards the camp in a dark forest. When approaching the place where the council of war was held he was halted by two heavily armed horse-men, who

refused to let him pass the "dead-line." The sentinels informed him that no white man was allowed to pass alive beyond that spot. But as the good father insisted, he was lifted bodily from the ground and carried across the danger point. The chiefs were sullen and silent at the approach of the aged black-robe; but after half an hour's convincing and serious talk on the evils of war Pirec succeeded in showing them how useless it is for them to wage war against the whites. Holeda finally grasped the missionary's hand and promised that the next day the chief's would come to Crow Wing to make peace. Matters were finally settled in an amicable manner the following day.

On another occasion Father Pirec acted as successful arbitrator between the Winnebagoes and the Chippewas. The latter under their chief Atavana assembled in Long Prairie to prepare for the attack on the former. Canon de Vivaldi dispatched a messenger to Father Pirec imploring him to pacify the hostile Chippewas and to save the Winnebagoes. Father Pirec remained several days in the camp and finally peace was established between the two tribes, and matters were settled in accordance with the suggestion of the missionary. (Florentin Hrovat, Franc Pirec).

There was a growing dissatisfaction among the various tribes of Minnesota Indians during the early sixties with the manner of treatment on the part of the government. This restlessness terminated in the New Ulm massacre perpetrated by the Sioux. The Chippewas also found fault with the whites; there was constant danger of attack on the small settlements of immigrants. Father Pirec did everything in his power to prevent any outrage; but this function as peace-maker interfered with his missionary activity. In 1861 and 1862 he confined his missionary labours to the visiting of missions already established by him.

The year following Father Pirec came to St. Paul to obtain, if possible, some help for his missions; he was now seventy-eight years of age, and the burden of attending so many missions was rapidly

becoming too heavy for him. Still Bishop Grace was unable to grant his request, because of the small number of priests. Pirec frequently wrote to Carniolia for missionaries, but his requests were all in vain.

As his correspondence seemed to be of no avail, he determined to appeal in person to priests and students in his native land to encourage them to go with him into the missionary field in Minnesota. In January, 1864 he arrived unexpectedly among his friends in Laibach, after a journey of four weeks. In Carniolia the aged enthusiast traveled from place to place, preaching always on the same theme his beloved children of the American forests. In seminaries he visited he invited the candidates for the priest-hood to leave their native land and to join him in the glorious apostolic work of converting the pagans to Christianity. Fifteen ecclesiastical students and one priest decided to sacrifice themselves for foreign missions and to join Pirec on his return trip to America. These were: Buh¹ (the only priest among them) Katzer², John Zuzek³, Berghold⁴, Trobec⁵, Plut⁶, Tomazin⁷, Tomazevic⁸, Spath⁹, Stern¹⁰, Erlah¹¹, Pauletig¹², and four others who on their arrival

¹Now Mgr. Buh, pastor of the Slovenian congregation at Ely, Minn., and vicar general of the Duluth diocese.

²Consecrated bishop of Green Bay in 1886; appointed archbishop of Milwaukee in 1891; died July 20, 1903.

³Labored in the diocese of Winona, died in Vodice, Carniolia in 1908.

⁴For many years pastor of New Ulm, is now living in retirement in Klagenfurt, Karinthia, Austria.

⁵Bishop of St. Cloud.

⁶Now Monsignor, and irremovable rector of St. Mark's church in Shakopee.

⁷At present pastor of St. Elizabeth in the diocese of St. Cloud.

⁸Formerly pastor of St. Mary's church, Stillwater; died 1867.

⁹Laboured in the archdiocese of Milwaukee; died in 1890.

¹⁰Likewise joined the Milwaukee archdiocese; died in 1889.

¹¹Formerly Missionary in Nebraska and Wyoming; died in 1894.

¹²Or Pauletigi later affiliated to the diocese of Brooklyn.

in America chose other professions. They set out in the middle of March on their journey across the ocean; Pirec arrived in St. Paul on the 25th of April, and the prospective Indian missionaries came to St. Paul on the 27th of May. The Theologians who were near the completion of their seminary course remained in St. Paul, the others were sent to the Benedictine Seminary of St. Vincent, Pennsylvania.

Father Pirec continued to minister without assistance to the numerous missions until November of the same year. At this time Fathers Buh and Zuzek were sent to him to help him in his arduous and manifold duties; the former was given charge of Winnibigoshish, the latter remained with Pirec at Crow Wing. The ensuing spring Father Tomazin was ordained and appointed assistant at Crow Wing. Father Trobec was detailed for duty in Belle Prairie where Father Buh had been appointed pastor. It is an interesting fact that Father Buh built the first concrete church in Minnesota in this village; it is still in use and in good condition. Trobec remained with Buh only eleven months and had charge of Two Rivers (now North Prairie), Royalton, Rich Prairie (now called Piertz in honor of the Indian missionary). Of the students that came with Pirec only Buh and Tomazin remained on the Indian missions for any length of time; the others were appointed to other parishes in the diocese as the country was becoming colonized with great rapidity.

In the summer of 1865 Father Pirec celebrated the golden jubilee of his priesthood. The solemnity took place at the conclusion of the retreat held for the priests of the diocese in St. Paul. It was the missionary's desire to let the occasion pass without any formal celebration; still his Ordinary insisted on properly honouring the well deserving priest and missionary. With all the splendour possible at that time Pirec celebrated the Solemn High Mass; at the banquet following the church solemnity he was the recipient of numerous congratulations, the bishop and the priests joining in their good wishes. The Jubilarian pronounced a discourse in the

Latin language, as his knowledge of English was rather limited. Refreshed in mind and body he joyfully returned to the Indians he loved so well.

The last years of his missionary activity were spent in Crow Wing and in the surrounding missions. The winters were spent at home; but his restless spirit allowed him no peace in the summer months, he traveled the greater part of the time from one small settlement to another. His strength, finally however, began to fail him; his condition was aggravated by an attack of pneumonia, which impaired his health to such an extent that he never regained his former vigour and energy. On another occasion he unfortunately fell from the wagon on which he was making his journey through his missions; his head struck a rock, and he was picked up unconscious. These mishaps and his old age (he was now eighty) were the cause of his rapidly declining health. His eyesight likewise began to fail, so that the feeble missionary could no longer undertake the customary routine of missionary visits. Friends frequently urged him to retire, but he could not make up his mind to desert his post of duty. In 1872 he writes from Rich Prairie: "During the past year my eyesight has failed me so that I am unable to read newspapers any longer. In the eighty-seventh year of my life my health is perceptibly declining. Two years ago I was still able to take care of twelve missions, Indian, German, English-speaking. This year my Right Rev. Bishop urged me to retire and to live with him, or at least to take charge of some small German mission. Two attacks of apoplexy endangered my life; but my homeopathic medicines soon restored my health. At the present I hear a continued buzzing sound in my ears, reminding me strongly that the time has come to prepare for my last missionary journey." In the summer of 1873 Father Pirec bade a final farewell to his savages among whom he lived and laboured for thirty-seven years. He decided to spend the remainder of his days in his native Carniola. But before entering upon the journey across the ocean he visited

his dear friend Father Trobec of Wabasha, and remained there six weeks. His memory however, had forsaken him almost completely; he had no idea of the length of time he spent there; for him it was always "almost a week." He finally sailed for Europe on the 6th of September 1873, accompanied by his faithful co-labourer on the Indian missions, Father Ignatius Tomazin. They arrived in Laibach on the 3rd of October. It was his intention to live in retirement in the Franciscan Monastery in Kamnik, but in the spring of the following year he left the Fathers and went to Laibach where a suite of rooms was offered him gratis in the Cathedral presbytery. There he spent the remainder of his days among his friends and school-companions of long ago. The past was for him a blank; he had no realization of his surroundings. He would frequently hail a cab and request the driver to take him to Wabasha, or some Indian mission he attended in America. A few minutes' drive would satisfy him, for he no longer remembered the order he had given to the coach-man. He left his memory and his mind among the Red men. The writer of these lines remembers the aged missionary, bowed down with the weight of years, with a far away look in his eyes, walking the streets of Laibach, but his spirit apparently wandering in the American forests.

On the 22nd of January, 1880, he breathed his last, having reached the age of ninety-four years. The obsequies were conducted by Mgr. Pogacar—prince-bishop of Laibach. An immense throng of people followed the remains to the cemetery of St. Christopher. The funeral oration was pronounced by Mgr. J. Zupan. Choosing for his text the words of the Apocalypse: "Blessed are the dead, who die in the Lord: . . . for their works follow them." (XIV-13) he said in part: "These words of the inspired writer suggest themselves to me at the thought of the illustrious deceased. With these sentiments I accompanied him hither, these words I pronounce over his grave. . . . What wonderful deeds did he accomplish dur-

ing the forty years of his missionary activity among the Indians of America. How much he laboured in the sweat of his brow, how many cares and anxieties, what sufferings and privations did he endure in his travels, in instructing the savages, in preaching to German, French, English-speaking, Indian congregations. How often he suffered hunger, thirst, cold, heat. To what dangers was he constantly exposed. Still he bore it all patiently in order to gain the savages for our holy Faith—to save souls. . . . Our distinguished countryman was the crown and the glory of missionaries, of the priesthood, of our diocese, and of our native Carniola!

“My beloved brother in Christ, at last you find rest in the consecrated ground of your native land, far from your dear children of the forest, the Indians of America! Among the priests of God and the servants of Christ you are laid to rest, the zealous shepherd of souls, the indefatigable missionary! You sleep the sleep of death in the midst of your brothers in the priesthood, among the fellow laborers in the vineyard of the Lord, besides the Right Rev. Bishop who elevated you to the sacerdotal dignity! But there is one who watches over you—Christ—the Good Shepherd whispering to you the words of consolation: ‘I am the Resurrection and the Life.’

“Sweetly sleep after your long and weary toil, until the joyful sound of the angel’s trumpet awakens you on the great day of Resurrection! May you then take your place on the right Hand of the just Judge, in the Kingdom of your heavenly Father.”

Father Pirec was a wonderful man! He had the advantage of vigorous bodily health, an innate iron constitution, strengthened by a life spent in almost constant travel, hardened by frequent exposure to the inclemency of the elements. Disease found no vulnerable spot in him, until old age sapped his strength.

He was an enthusiast for the cause he espoused. His whole heart and soul he put into the work of spreading the Faith among the Red men. He considered himself called in a special manner to this

mission; hence he consecrated all his energy of soul and body to this divine vocation. He loved the work he was doing, and loved the Indians for whom he sacrificed himself. This zeal for the eternal and temporal welfare of these inhabitants of the forests and plains triumphed over the hardships he had to endure, and made sacrifice of bodily comfort easy. In an article in the *White Earth Tomahawk*, a writer signing himself 'C. H. B.' who was personally acquainted with Father Pirec thus described the work of the missionary: "Those of us who can remember the energy of the aged missionary, his disinterested love for his red brethren, can well conceive of the might and main of the young priest who perhaps in early childhood, and in the days of seminary, dreamed of exploits in a far away land, and among an alien race, yet God's children. . . . Father Pirec was a modest man, not given to self-exploitation, but the fact that though years have passed since he left Michigan for Minnesota, he still lives in the memory of Michigan Indians, in tradition and in history as it is remembered by old men of to-day, but who, while Pirec dwelt with them, were children. He is remembered with love and under the name of Gitche Oday or Big Heart. . . . He would meet grief, frail grief, and give sympathy by word, by look, by tender pressure of hand; all this did the good Father, for his was a tender and loving heart, and thereby he became a ministering angel to the sorely sad and weary." (Jan. 14, 1908).

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The St. Paul Seminary,
April 25, 1910.

The Liquor Problem and the Jesuit Missions in New France.

Sources: The Jesuit Relations and Allied Documents; Edited by Reuben Gold Thwaites, Secretary of the State Historical Society of Wisconsin. The Burrows Brothers Company, Cleveland, 1896-1901.

IN the year 1608 the city of Quebec was founded by Samuel Champlain who, seven years later, believing that there was a sufficient field for missionary activity, brought thither four Recollect Fathers to minister to the spiritual needs of the settlers and to convert the Indians. In 1625, evidently finding themselves unequal to the task before them, these fathers called upon the Society of Jesus for assistance and three Jesuit missionaries, Masse, Charles Lalemant and Jean de Brebeuf were sent to them from France. At the close of the year 1628 the English obtained control of the entire possessions of the French and the two little bands of missionaries were carried away to England. However a treaty had been ratified between the two nations previous to British occupation and in 1632 Quebec, with the rest of the territory of New France, was restored to the French and the interrupted missionary work was resumed. The Recollects did not return and the authorities gave the Jesuits sole charge of spiritual affairs in the colony. Quebec was thenceforth the centre of Jesuit missionary work in New France.

From this city accordingly began the great work of winning the natives to the Faith and from it flowed the missionary activities which ultimately reached the remote regions of the Mid-Mississippi valley. The territory was vast indeed, and the labourers few. Moreover, in New France, as was but to be expected, there arose several distressing evils which caused the missionaries no little

alarm and annoyance. These evils existed as well among the Indians as among the whites. But, sad to say, the worst of them among the Indians were the result of their contact with the whites. True the former adhered to many superstitious practices but were it not for the evil influence of the Europeans such difficulties would have been more easily overcome.

Undoubtedly one of the worst of the evils introduced among the savages by the white men was that of intemperance. It shall be the province of this paper to examine more specifically into the causes of this wide-spread vice among the Indians, its effects upon them and the developments thereof in relation to the Jesuit missions in New France. Incidentally it will show among other things—what is undoubtedly a surprise to many—that the first agitation for prohibition of the sale of intoxicating liquors and the first actual prohibitive legislation in North America took place not in Maine but in New France, and that as early as the seventeenth century.

Before taking up the subject proper, however, we must note that, although it embraces the whole territory of New France, our interest centers in the western part,—the area, namely, now comprised within the states of Minnesota, Wisconsin, Illinois and Michigan. The history of these commonwealths is closely interwoven. Indeed, as one writer aptly puts it, General Sibley “lived in his same blue limestone house (at Mendota) from 1835 (sic) to 1862, and in that time without leaving home, he had lived in the territories of Michigan, Wisconsin, Iowa, and Minnesota and in the State of Minnesota.¹” Unfortunately however the Relations from western missions bearing on our subject are somewhat scanty. As a consequence we must frequently revert to those of other localities. Especially is this true of legislative acts which either had their origin in or were promulgated from Quebec, the source at once of civil authority and of religious life in the colony. Again, to under-

¹Frederic J. Haskin.

stand more definitely the situation, further digression is imperative. We must study the causes which gave rise to the evil of intemperance among the Indians. As the proximate causes are to be treated in the course of this study there remains only to sketch briefly here the remote cause of the evil.

Once attention was duly directed to the subject it required but a short time for the shrewd and practical mind of the European to realize the vast primitive resources of the New World and almost immediately began the American fur-trade.¹ How valuable this trade was for the settlers, we learn from the Relation of 1636 by Father LeJeune who says: "Peltry is not only the best thing and the easiest to make use of in this country, but it is also the coin of the greatest value. (vol. IX, p. 173). At first, no doubt, this trade was carried on in an unorganized, indiscriminate manner but very soon companies were formed which monopolized it, controlled prices and endeavored to regulate its operations with the help of the government. A number of minor officers had charge of the traders who went among the Indians to barter for peltry. Each year twenty-five trade licences were granted. The possessor of a licence was permitted to send out two canoes and six traders who exchanged powder, lead, rum and tobacco with the Indians in return for the furs. Some of these voyageurs were worthless, dissolute fellows and the chief products of civilization they brought to the Indians were immorality and brandy. Moreover the lawlessness of the traffic was increased by the failure of regulation to confine it to licenced persons. The fascination of the life of a trader, replete as it was with danger and adventure, impelled large numbers to disregard the legal restrictions and become outlaws. Such then, were the conditions, obtaining to a greater or less degree, during the entire period of missionary activity throughout the wide region from Quebec to the first Minnesota trading post es-

¹Practically a synonymous term was the beaver-trade, so plentiful was that little animal at the time.

tablished in 1679 by Du Luth at the western extremity of Lake Superior.

The missionaries proved, in the beginning of the fur-trade, to be a valuable asset to the traders. For despite the activity of the latter and their greed for wealth, the motives of the men of God—the salvation of souls—aided by an unflagging zeal, proved a superior force which made them true co-pioneers in opening up the almost inaccessible wilds to French settlement and French trade. This was reason enough for the traders to rejoice at first in the presence of the missionaries among them and to assist them in their work. However, such conditions did not last and opposition soon arose between the two parties for their interests could not long run parallel and there soon came a convergence and a crash. The absorbing aim of the *coureur de bois* was to lay hands on all the peltry he could, by fair means or foul, and the latter was not infrequently his choice. At times he did not hesitate to degrade and kill the Indians if this course was to his advantage. There is an instance of such a deed of violence in the Relation of 1669-70 which says: "News arrives from Montreal that some Frenchmen have treacherously killed some Onneiouts,¹ upon their return from the chase, in order to get possession of the beaver and moose skins that they had taken." (vol. LIII. p. 241). But the missionary sought to uplift the savage and to save his soul and therefore found himself compelled to oppose strenuously the misconduct of the bush-ranger.

The demoralization of the savage began, quite naturally, at the first point of contact with the whites and it was only gradually that it penetrated to the distant tribes beyond the frontier. At first only those near the mouth of the Saint Lawrence and around Quebec came into contact with the French but we read in the Relation of 1616, only eight years after the foundation of Quebec,

¹Onneiout is one of the numerous forms of the name Oneida. This tribe was located southeast of Lake Ontario.

that the Indians were, even then, acquainted with French liquor. Baird says, in this Relation, that disease and death among the savages is due to the fact that "in the summer time, when our ships come, they never stop gorging themselves excessively during several weeks with various kinds of food not suitable to the inactivity of their lives; they get drunk, not only on wine but on brandy." (vol. III, p. 107). Since he speaks here as if the practice had already become habitual we may be justified in concluding that the liquor-traffic, in this part of America, began almost simultaneously with colonization.

For a few years there seems to be no direct mention of the traffic but this perhaps is due to the fact that some of the earlier Relations were rather brief and, when the English took possession of the country in 1629, ceased entirely until 1632 when the French recovered New France. In this year the Relations were resumed by the superior, Le Jeune, whose Relation is the first of the famous Cramoisy edition.

In the absence of the French, the English evidently kept the savages supplied with liquor for in this Relation of 1632 Father Le Jeune says that an Indian, "being drunk with brandy, which he had procured from the English in exchange for beaver," commanded his brother to kill a prisoner, which he did. Upon being subsequently reprimanded by an English minister, who seems to have been doing missionary work among the Indians, he retorted: "If thou hadst not given us brandy or wine, we would not have done it." (vol. V, p. 51). In the Relation of 1634 the same writer says that, since the coming of the Europeans the Indians, not only use liquor, but, many of them had become habitual drunkards. (vol. VI, p. 251); and again in 1637 he speaks of the part played by both the French and the English in the traffic. "It is very difficult," he writes, "to prevent our Frenchmen from co-operating in this dissolute conduct, which may finally extinguish, if it remains unchecked, the whole nation of the Montagues. . . According to

what some of them have told me, they have derived the habit from the English." (vol. XI, p. 197).

It seems that at about this time the supply of liquor was unlimited and that the Indians either hoarded it up to carry about with them; or, having imbibed some of the commercial instinct of the whites, engaged in the liquor trade themselves. The inference is drawn from the following words of Father de Quen written from Saint Joseph's¹ in 1642: "Some savages . . . have brought barrels full of brandy to Tadoussac; from Tadoussac they have come to Kebec, and this year have caused the greatest disorders among the savages." (vol. XXII, p. 243). Also we read in the Relation of 1642-43, by Father Vimont, that he sent Father Buteaux to Tadoussac² "to prevent the disorders arising from the liquor which the savages secretly trade for with the French." (vol. XXIV, p. 61). He too accuses the English, as well as the French, of engaging in the traffic. A good Christian Indian, Charles Meiaskwat, conducted an Abenaki prisoner home from Sillery and during his stay among the Abenakis he "efficaciously preached the law of God; but—as these people have no acquaintance or commerce with any one else, except with some English who are wont to go there; and are much given to drunkenness by means of the liquor that they get in trade with the heretics, and with the vessels of the coast—the discourses of our good Christian had not so much effect." (vol. XXIV, p. 61). The origin of the trade, here he maintains, is that "it is impossible to hinder the avarice of some of the French who, in spite of the prohibitions and of the risk of being punished, still sell brandy and wine to the savages. It is likewise very difficult to prevent barbarians, who are not accustomed to these liquors from sometimes becoming intoxicated." (vol. XXVI, p. 147). Father Jerome Lalemant, in the Relation of 1646, makes the same

¹St. Joseph was the early name of Sillery, a mission located a short distance southwest of Quebec.

²The Mission of the Holy Cross at Tadoussac was at the confluence of the Saguenay and St. Lawrence Rivers.

accusation. "It is useless," he says, "to forbid the trade in wine and brandy with the savages; there is always found some base soul who, to gain a little beaver fur, introduces by moonlight some bottles into their cabins. The captains (Indian chiefs) complain and storm, but it is very difficult to banish altogether this illegal practice." (vol. XXIX, p. 77). And furthermore the companies in charge of the fur-trade often countenanced the selling of liquor to the savages. In the Relation of 1643-44 we read that the Misco¹ company allowed the traffic and that drunkenness among the Indians ensued. Again we read in Richard's Relation of 1644-45 that intemperance "is the evil that we have for a long time deplored here; and the lack of restraint on that pernicious traffic ruins everything." (vol. XXVIII, p. 31).

How general the evil was we readily perceive by the persistence with which the missionaries opposed it. Not only Vimont, as we have seen, but Lalemant, Le Jeune, Carheil, Rale and others, not satisfied with giving it a passing mention, hardly write a Relation without devoting some part thereof to this problem. Very early the Relations begin to deplore the trade and in the end the Jesuits go into exile protesting that if their work was, in any respect, a failure it was not due to any inactivity on their part but to the unholy activity of the traders.

We have shown, so far, that the evil arose with the founding of the colony and continued unabated through the early history of New France. But since it continued to baffle all efforts of the missionaries to the end we shall, therefore, continue the treatment of its gradual introduction to all the Indian tribes and of the parties engaged in its introduction.

In the Relation of 1649-50 we find that the traffic in liquor was carried so far at Tadoussac that the Indians protested against it.

¹Of the post and mission at Misco we read in note 19, Vol. VII of the Relations. "The mission of St. Charles was established for the benefit of the Frenchmen who occupied the important post of Misco, an island at the entrance of the Bay of Chaleurs, much frequented by Fishermen." (p. 312).

(vol. XXXV, p. 269). This incident, however, we must pass over for the time being as we shall presently have occasion to refer to it under a different heading. Equally vexatious was the abuse at Three Rivers¹ a few years later. The Journal of Dec. 26, 1657 has the following record: "On the ninth of December, a tavern was set up at Three Rivers, at which wine was sold to the savages,—two pots for a winter beaver, and one pot for a summer beaver. . . This tavern was opened by Monsieur de la Poterie, with the consent of some of the habitants; but, as disorderly acts were not stopped by this device, complaints were raised against that tavern, insomuch that Monsieur de la Poterie was obliged to send to Quebec, in order to learn the will of Monsieur the Governor with regard to that tavern. The conclusion was, that it must not be continued. Nevertheless it was continued." (vol. 43, p. 77).

Yet it was not only the French who were responsible for the sale of liquor. The English, as we have seen, and the Dutch as well, engaged in the traffic. In the Relation of 1645-56, we are told that an Iroquois, on coming to Ville Marie, on the Island of Montreal, and hearing the Fathers and the Algonquins speak of the regenerating waters of Baptism, ludicrously misunderstood their words thinking they referred to an enlivening water with which he assured them the Dutch had often supplied him. (vol. XXIX, p. 153). And moreover a band of Iroquois, under the influence of liquor supplied to them by the Dutch, went on the war path and massacred a large number of Indians in an Abenaki village. Although the latter was a rather quiet tribe, they might have offered some resistance had not they too been intoxicated and their village "nothing but a great pot-house full of drunken men." (Relation of 1661-62; vol. XLVII, p. 141). The same Relation speaks of intemperance, a little farther on, in the same terms. A drunken Indian, attempting to desecrate the crucifix in the chapel, attacked a missionary who interposed. Some of the village elders threw the

¹Three Rivers was on the left bank of the St. Lawrence River about midway between Montreal and Quebec.

blame on dreams, for the savages were very superstitious in this regard; others on the Dutch "who, (they say) furnish them a certain drink that makes madmen of the wisest, and deprives one of his reason before he knows it. Brandy was what they referred to, which they bring from New Holland in such quantities as to make a veritable pot-house of Onnontaghe."¹ (vol. XLVII, p. 185). And such conditions are not surprising in view of the utter lack of legal restriction in this regard among the Dutch. Father Bruyas writes, in 1668, of the Oneidas that "they are drunkards only since they have associated with the French and Dutch. The former cannot furnish them with brandy,—on account both of the prohibitions of our governors, and of the war which they have hitherto waged against us,—but the Flemish give them as much of it as they can carry. They have such a mania to get possession of this baneful drink that they do not complain of going two hundred leagues, to bring three or four pots of it into their own country; and the worst is that, when they have drunk it, they are demons." (vol. LI, p. 123).

To the missionaries the presence of the Dutch among the savages was a source of great anxiety as we read in the Relation of 1669-70: "It is beyond belief how much the neighborhood of the Dutch injures the Faith,—both on account of the brandy that they sell to our savages, which is to the latter an unending source of debauchery, and because they try to give them bad impressions of our religion." And moreover the Indians themselves were acute enough to realize that the motives of the Dutch, for sojourning among them, were selfish and mercenary. On this point the retorts of an Indian woman, to some of the Dutch, who were attempting to wean her from the Faith, give sufficient testimony. "You," she said, ". . . seek only our beavers, and not the salvation of our souls. . . . The Fathers who instruct us, . . . have left their country and their

¹This was the Iroquois name of the Onondaga tribe which was located south of Lake Ontario and west of the Oneidas.

friends only to work for the salvation of our souls; . . . never speaking to us of our beaver or porcelain (wampum) . . . except to persuade us to despise these things and to value heaven alone." Relation of 1669-70; vol. LIII, p. 185). In the Relations, under the date August 16, 1669 occurs the entry: "People return from trading with sixty kegs of brandy brought from New Holland." (vol. LIII, p. 241). And finally Father Julian Garnier, who was working among the Senecas, testifies that the Dutch supplied the Indians with sufficient quantities of liquor to make drunkenness prevalent but there was however, in this tribe, a reverence for the Faith which restrained even drunkards from abusing holy things. Speaking of intemperance, the missionary says: "Drunkenness—caused by the liquor which the infidels bring hither from the Dutch, carrying it more than eighty leagues by land—has been more general than ever. . . In all these outbreaks, the virtue of our Christians has shone forth with brilliancy. . . Even intoxicated persons have been so far respectful as not to come to the chapel." (Relation of 1670-71; vol. LV, p. 85).

However, the Dutch appear to be not more culpable than the English. It seems that the Indians of the five nations came frequently in contact with British traders from whom they received liquor. Now these Indians, together with the Hurons, formed a chosen people for the missionaries said of them: "The Iroquois and the Hurons are more inclined to the practice of virtue than other nations; they are the only savages capable of refined feelings." (Relation of 1720-1736; vol. LXVIII, p. 267). And moreover, the missionaries were just beginning to obtain promising results from their work among the Iroquois when English influence began to threaten an undoing of it. Especially was this true of a model colony, established near Montreal, about which we shall see more later. Loath to lose any of their little flock, on account of English influence, the missionaries, moved also by the entreaties of the savages, appealed to Governor Lovelace of New York to aid

them by repressing the traffic in liquor. Their request was seconded by a petition from the Indians themselves. The courteous, gentlemanly reply of the governor commands our highest esteem and admiration and marks him as a man of excellent character and true Christian principles for it would have been but natural for him to mistrust the missionaries because they were Catholics and Jesuits and to hate them because they were French. Mere diplomacy or politeness, it would seem, did not prompt such sincere sentiments. His reply to Father Lafitau, who wrote the letter to him, is as follows: "Father: By your last letter, I learn your complaint, which is seconded by that of the Iroquois captains, the Sachems, and the Indians, as appears more clearly in their petition, enclosed in yours, touching the great quantity of liquors that some men of Albanie take the liberty to sell to the Indians, thereby causing them to commit great disorders, more of which are still to be feared unless measures be taken to prevent them. In reply, you will learn that I have taken all possible care, and will continue to do so, to restrain and prevent, under very severe penalties, the furnishing of any excess to the Indians. And I am very glad to hear that such virtuous thoughts proceed from the Infidels, to the shame of some Christians. But that is to be ascribed to your pious teachings—you who, being well versed in a strict discipline, have shown them the path of mortification, not only by your precepts, but by your practice." (Relation of 1668-69; vol. LII, p. 140-41).

Yet despite this encouraging promise, the English either continued the traffic or subsequently resumed it for, in the Relation of 1720-36, Father Nau, writing to Bonin, declares that "the five Iroquois nations, who are with the English, are visibly on the decrease, on account of their incessant quarrels and the use of intoxicants supplied by the English." (vol. LXVIII, p. 279). And English influence was rapidly spreading even to the extreme west where we find the same complaint coming from a spot which is now Minnesota soil. In 1732, the intrepid explorer, de la Verendrye,

founded Fort Saint Charles.¹ The unfortunate Father Aulneau, writing from this fort in April 1736, a few months before his tragic end, describes the Indians of this section, who were called Kristinoux or Crees. He has little hope of effecting much good among them on account both of their temperament and environment, accusing alike the English and the French of demoralizing them. "I do not believe," he says, "that, unless it be by miracle, they can ever be persuaded to embrace the faith; . . . they are superstitious and morally degraded to a degree beyond conception. . . Both English and French, by their accursed avarice, have given them a taste for brandy, and have thus been instrumental in adding to their other vices that of drunkenness; so that brandy is their only topic of conversation, the sole object of their petitions, nor can they ever be counted upon unless they receive enough to get drunk on. . . This, my reverend Father, constitutes one of the greatest crosses which the missionaries have to endure here; it has brought about the destruction of several flourishing missions." The missionary then pays a tribute to the good conduct of the French with whom he travelled to this distant post. "I must however," he continues, "say, in justice to the French with whom I have journeyed that they have not mingled in this infamous traffic." (vol. LXVIII, p. 295).

But, to return once more to the French, all were not so commendable as the voyageurs accompanying Father Aulneau. The last reference we made to the sale of liquor by the French was that to the establishment of a tavern at Three Rivers by Monsieur de la Poterie in 1657. We shall resume this phase of our subject with an extract from the Relation of 1669-1670, written at the Mission of Saint Francis Xavier at Onneiout. The writer of this Relation laconically remarks: "Our traders returned with forty kegs of brandy. That is to disturb our devotions during the coming Easter Holy days." (vol. LIII, p. 257). And Father Jacques Bigot, who

¹Cfr. *Acta et Dicta*; Vol. II, No. I, p. 114.

was at the Abenaki mission at Sillery, complains that some Frenchmen are guilty of engaging in the traffic. (Relation of 1681-83; vol. LXII, p. 51). Also Chauchetiere, in the Relation of 1689-95, maintains that "If the European nations did not, with their brandy and their licentiousness, destroy the missionaries' work, we would have fine churches in this country." (vol. LXIV, p. 145). And his statement is corroborated by Father de Lamberville, the author of the Relation of 1696, from the Mission of Sault Saint Francis Xavier, who maintains that "for some time, the neighborhood of the French has caused manifest injury to this nascent Church, on account of the brandy that they sell to the catechumens and to the new Christians. For the sake of vile lucre, this new vineyard of the Lord is desolated." (vol. LXV, pp. 29-31).

In 1702 the traffic had attained such proportions at Michilimackina that Father Etienne de Carheil, writing in the Relation of that year, almost despairs of making any progress against it. Addressing himself to the governor, Monsieur Louis Hector de Calliers, he says that the missions "are reduced to such an extremity that we can no longer maintain them against an infinite multitude of evil acts—acts of brutality and violence; of injustice and impiety; of lewd and shameless conduct; of contempt and insults. To such acts the infamous and baleful trade in brandy gives rise everywhere, among all the nations up here,—where it is carried on by going from village to village, and by roving over the lakes with a prodigious quantity of brandy in barrels, without any restraint. Had his majesty but once seen what passes, both here and at Montreal, during the whole time while this wretched traffic goes on, I am sure that he would not for a moment hesitate, at the very first sight of it, to forbid it forever under the severest penalties." (vol. LXV, p. 189). We shall presently see additional charges brought against the trade by this missionary.

Another testimony concerning a western mission is that of Father Rale in his Relation written at Narantsoak¹ in 1723. From his

¹Headquarters of the Abenaki mission in the territory which is now the state of Maine.

words we gather that the French traders must have done little or no trading with the Illinois, much to the advantage of the latter for he writes: "It is fortunate for the Illinois that they are very far distant from Quebec; for brandy cannot be taken to them, as is done elsewhere. Among the savages this liquor is the greatest obstacle to Christianity, and is the source of the most enormous crimes. It is known that they buy it only in order to plunge themselves into the most furious intoxication; the disturbances and the melancholy deaths which are witnessed every day ought indeed to outweigh the profit that is made in the trade of so fatal a liquor." (vol. LXVII, p. 177).

Thus far we have seen the rise and growth of this traffic as well as its almost general prevalence throughout New France. Our evidence has been gleaned from almost every decade of the history of the Colony from the foundation of Quebec in 1608 to the year 1723. The Jesuits were suppressed in 1773 and their missionary activity consequently ceased at this date. For the fifty years remaining, two citations will suffice to show that the traffic continued unabated and baffled the missionaries to the end. The first of these is taken from the Relation entitled "Fort William Henry," embracing the period between 1747 and 1764. In this record, Father Pierre Roubaud says, speaking of the Abenakis, that "an appetite for liquor is the favorite passion, the universal weakness of all the savage tribes; and unfortunately there are only too many hands eager to pour liquor out for them, in spite of divine and human laws. Unquestionably the presence of the missionary, by the influence due to his character, prevents many disorders." (vol. LXX, p. 133).

Finally our last reference to the introduction of liquor among the savages by the traders is taken from the Relation "Jesuits Banished," written about 1763. The author of this Relation, evidently Father Watrin, refuting the charges brought against the Jesuits, says, in answer to one of the gravest of them—that the missionaries

neglected their duties of evangelization—that the fruit of their labors may seem small but this fact is due to the many difficulties to be encountered, among which the vice of intemperance is the most insidious. He says of the Illinois that they have many good qualities and “many resisted the passion, so strong among these tribes, for brandy, and kept themselves within the bounds of temperance, even when they could drink without any cost to themselves. How much other fruit would not have been produced in this mission if serious effort had been made to stop the traffic in brandy!—which, in this country is the ruin of religion.” (vol. LXX, p. 255).

It is true indeed, that the traffic, as we have studied it thus far, gave rise to many flagrant abuses and presented grave difficulties to the missionaries. However, other contributory causes aggravated the abuses and had the traders alone been guilty of these disorders, it would undoubtedly have been a more simple matter to regulate the distribution of spirits and correct abuses. But unfortunately, in many instances, those in authority, who should have stood for law and order, were themselves not only guilty of countenancing the evil, but even engaged in the traffic. The commandants, as well as the garrisons which they commanded, caused the missionaries great anxiety. In a Relation by Father Carheil, quoted before, the missionary strongly denounces them saying that “the commerce in brandy is carried on in a public manner, without our being able to remedy the evil, because we are not supported by the commandants;” and the conduct of the garrisons he brands as “the greatest scourge of our missions.” Furthermore the commandants so sanctioned the conduct of their subordinates, by their example, that the latter presumed a general permission to engage, with impunity, in a like commerce. The letter continues: “If it be desired to still retain us among them, and to keep and support us there in the capacity of missionaries,—in the free exercise of our functions, with the hope of obtaining some results,—we must be delivered from the commandants and from their garrisons. These, far from

being necessary, are on the contrary, so pernicious that we can truly say that they are the greatest scourge of our missions for they serve but to injure both the ordinary trade of the voyageurs and the advancement of the faith." Further on in the same Relation he says: "the voyageurs and the garrisons have an understanding together, to support one another against the missionaries both in their common misconduct, and in evading all the orders that the commandants might give them, should the latter choose to take the missionaries' part. But they do not choose to do so; and they themselves think of nothing but accommodating one another with regard to the trade. . . You see Monseigneur, that I have dwelt to a great extent on the subject of commandants and garrisons, to make you understand that all the misfortunes of our missions are due to them. It is the commandants, it is the garrisons, who, uniting with the brandy traders, have completely desolated the missions by almost universal drunkenness and lewdness—which have been established therein through the continual impunity for both vices; the civil authorities not only tolerate but permit these, inasmuch as, while able to prevent them, they do not. I have therefore no hesitation in telling you that if trading commandants and garrisons of trading soldiers be again stationed in our missions up here, we have no doubt that we shall be compelled to abandon them, because we shall be unable to do anything for the salvation of souls. It is for you to inform his majesty of the extremity to which we are reduced, and to ask him for our deliverance, so that we may be able to labor for the establishment of religion without the hindrances that have hitherto impeded it." (vol. LXV, pp. 193-95 and p. 215).

And moreover, even some of the governors of the province were not free from reproach on this score. At least it seems that at times they granted too much liberty to traders despite the pleading and protests of the missionaries. Governor Frontenac was rather inconsiderate in this regard on one occasion allowing, to some extent, the traffic in liquor because of some disagreement with the Fathers.

This incident is given in the Relation of 1667-87 by Chauchetiere who says of the mission La Prairie de Magdelaine, near Montreal; "The powers of hell—undertook to undermine the mission in its foundations. It was established only for the sake of overcoming intemperance; it has maintained itself only through the destruction of that vice; it has continued only by fighting liquor. Several Frenchmen, supported by the authority of Monsieur de Frontenac, undertook to keep a tavern at La Prairie, the former abode of the savages,—now a parish a league and a quarter from the Sault. Four or five persons being eager for the tavern, about fifty parishioners sent in a petition. The petition having been ill received by Monsieur de Frontenac, and the petitioners condemned to a fine, they appealed from Monsieur de Frontenak to Monsieur de Frontenak himself,—who had forbidden, by his ordinance of four years ago, taverns and the liquor which these men desired to barter with the savages. This appeal gave the demon a part of what he asked, because permission was granted to keep a tavern at La Prairie; but in fact, trade in liquor with the savages of the Sault was forbidden,—which regulation has always continued, until troops were there. Several battles have occurred, from time to time, and various assaults against drink; and the chiefs of the mission have always aided the missionaries and have taken the good side." (vol. LXIII, p. 199).

In justice to Frontenac, however, we must note that, on a previous occasion, moved by an impulse of gratitude to the Fathers, he prohibited the trade at La Prairie. In the Relation just quoted, Chauchetiere says that the mingling of the French and the savages at the Mission du Sault was harmful because it "gave occasion to the demon to tempt the savages; he employed the French who traded with them, and he sought to establish a tavern at La Prairie, as the inhabitants were already quite numerous. But divine Providence used the supreme authority—which afterward contradicted itself—to destroy this demon. Monsieur the Count de Frontenak

was grateful to Father Fremin because he had furnished flour for the fort of Catarakwi (now Kingston). Subsequently coming to Prairie in the summer, he made an ordinance expressly prohibiting the trade in intoxicating drinks at La Prairie; thus the demon was stifled in the cradle." (vol. LXIII, p. 175). The statement that the supreme authority "afterward contradicted itself" is, of course, a reference to our former quotation from Father Chauchetiere.

Far more culpable was the conduct of Perrot¹ who became governor of Montreal in 1670. He obtained a grant to the island called by his name, where he began to trade with the savages supplying them with intoxicating liquors. He also gave his support and protection to the illicit trade of the *coureurs de bois*. He became so tyrannical that Frontenac arrested him and sent him to France in 1674². Another instance of such laxity, on the part of a governor, is related in the Journal for Jan. 1662. The governor, Baron d'Avaugour, had granted permission to sell liquor to the Indians and in so doing had raised a storm of protest on the part of the missionaries. The entry in the Journal reads as follows: "There was much talk respecting the permission to sell liquor to the savages, that was given by Monsieur the Governor; we used every effort, except excommunication, to oppose it." (vol. XLI, p. 275). The governor, as we shall see presently, was more fortunate in escaping the bann of excommunication, than some of those who were engaged in the liquor traffic.

At this point it is but natural to ask what were the effects of this extensive trade in spirituous liquors. Did the traffic affect alike the work of the missionaries, the establishment of government and the morals of savages? The reply will be evident after a study of the Relations on these points.

Now it is a well known fact that the excessive use or the abuse of alcoholic beverages by a number of individuals in a civilized com-

¹This was Francois, Marie Perrot, who is not to be confounded with others of that name.

²Vid. Notes J. Relations; Vol. 58, p. 295.

munity gives rise to disorders as varied as they are serious and this in spite of the restraints of law and civilization. Were it proposed to provide almost unlimited supplies of intoxicants to a band of reckless outlaws, those living in their vicinity might well be filled with fear and anxiety. But the Indians, in whom the Europeans aroused an appetite for drink, were almost totally ignorant of even the most elementary restraints of civilization. If then, the effects of liquor are so baneful even in civilized communities it may readily be inferred that the conduct of these drunken savages went to terrible extremes. Indeed, on some occasions their excesses knew no bounds and their acts of violence are beyond description. Still, though the white men were the cause of the defection of the Indians, they also provided a remedy. The missionaries tried, to the best of their ability, to inspire the savages with a hatred of intemperance and, considering the circumstances, succeeded quite admirably in several instances. Consequently it will be observed that there is a line of demarkation between the Christian and pagan Indians. The former had their relapses but repented and atoned for them while with the unbridled licence of the latter the utmost efforts were of little avail.

The physiological effects of alcohol on the Indians were most disastrous. Being entirely unused to all alcoholic beverages before the advent of the Europeans and at once indulging in them so freely as to become frequently and deeply intoxicated, the shock to their systems was so great that many succumbed to it. The mortality among them, according to their own testimony, was much greater after the coming of the Europeans. We have referred before to the Relation of 1616 by Father Biard. In this Relation he attributes the prevalence of disease and the high death rate, among the Indians near the coast, to their intemperate use of food and drink to which they are unaccustomed and which is not suited to their mode of life. (vol. III, p. 107).

The Superior, Le Jeune, also bears witness to this fact in the

Relation of 1633-34, asserting that "these new drinks, the wine and brandy, which are brought to them, are depopulating their country . . . It is true that they die in great numbers; but I am astonished that they can resist it as long as they do. For, give two savages two or three bottles of brandy, they will sit down and, without eating, will drink, one after the other until they have emptied them." (vol. VI, p. 251). This practice of drinking without eating in which they indulged, is considered by Father Le Jeune, as it is indeed at the present time, to be very injurious to health. He gives expression to this view in the Relation of 1637. "Now as they drink without eating and in great excess, I can easily believe that the maladies which are daily tending to exterminate them, may in part arise from that. Efforts are being made to remedy this." (vol. XI, p. 197). Father Nouvel, as related in volume LXII of the Relations (p. 203), visited some of the Algonquin tribes near Lake Huron and found in one place four tribes which he says "drunkenness had almost destroyed . . ., and had made them completely forget the instructions that they had received."

The Indians themselves realized that the great evil of intemperance lay in the deadening of the higher faculties. Father Pierre Laure says, in the Relation of 1720-30, that the Mistassins, a northern tribe, who had no taste for liquor alleged as their reason for this dislike "that the mind is shamefully lost when it has been killed by fire-water." (vol. LXVIII, p. 45). With characteristic cunning they thought, on many occasions, to escape punishment at the hands of the French, for their misdeeds in as much as they had been drunk when they committed them. Under such circumstances the criminal was excused on the same grounds by his friends as in the Relation of 1669-70: "he was drunk; he had lost his reason." (vol. LIII, p. 257). And after becoming sober, with the utmost complacence, they would assure the missionaries that they were not accountable for their crime since they were drunk when they committed it. In such instances it was a useless and a thankless task

for the missionary to rebuke them for the answer would be the same as that given as an example by Father Jacques Bruyas in the Relation of 1668. "Although," he says, "they often become intoxicated with the intention of killing those to whom they bear ill will, yet all is then (when they become sober) forgiven, and you have no other satisfaction than this: 'what wouldst thou have me to do? I had no sense; I was drunk.' Thus they atone for a man's death." (vol. LI, p. 125). What terrible naivete and yet, under the circumstances, only what we might expect from these children of the wilds.

But there is another aspect of this evil which is even more deserving of mention for, as Father Vimont says, intemperance "destroys the souls and bodies of these poor peoples." (Relation of 1642-43; vol. XXIV, p. 143). The effects of the liquor trade on the character and morals of the Indians were truly deplorable. The vice of intemperance not only gave rise to acts of violence and immorality among them but it estranged them from the Faith and undid much of the good accomplished by the unremitting toil of the missionaries. The *Mercure Francois*¹, evidently a French newspaper or periodical, is quoted on this point in a note to the Relation of 1633-34 (vol. VI, p. 328). The article from which it is taken is said to have been "written by a reliable person who made the voyage with him (Champlain)." "Our savages—" it says, "not only men, but women and girls are such lovers of brandy that they get swinishly intoxicated, since the English made them acquainted with this beverage, which causes numberless quarrels among them. When they get tipsy, they fight, and batter each other with their fists; they break into the cabins, and tear them in pieces; and in this state they may do some foul deed, and murder us. . . And thence would arise broils and commotion throughout the country."

Father Beschefer, writing of the Canadian missions, to the Pro-

¹1633, Vol. XIX, p. 841.

vincial in France, informs him in the Relation of 1681-83, that "drunkenness prevails there to such an extent, and so continuously, that it often makes their villages veritable images of hell." (vol. LXII, p. 225). The same picture was drawn, by the writer of the Relation of 1667-68, in the following words: "It (drunkenness) is so common here and causes such disorders, that it seems sometimes as if all the people of the village had become insane, so great is the licence they allow themselves when they are under the influence of liquor." (vol. LI, p. 217).

The Iroquois, being by nature extremely cruel and warlike, were rendered still more formidable by intemperance, whetting with liquor, their appetite for blood. In the Relation of 1681-83, Father De Lamberville writes from the Onondaga Mission that "drunkenness generally causes great disorders among the Iroquois. It corrupts their morals; . . . it introduces the liberty of killing or beating, with impunity, those against whom they have any spite. . . . While intoxicated, they exhort one another to that spirit of war and cruelty which makes the Iroquois terrible throughout North America." (vol. LXII, p. 65). In the same letter Father De Lamberville, in recounting some of the excesses of intoxicated Iroquois, says that in their drunken fury they are carried so far as even to become cannibals. (vol. LXII, p. 55).

Father Carheil, writing at Michilimakina, fears that intemperance will eventually force the Jesuits to abandon their missions. He writes: "In our despair there is no other step to take than to leave our missions and abandon them to the brandy traders, so that they may establish therein the domain of their trade, of drunkenness, and of immorality. That is what we shall propose to our superiors in Canada and in France, being compelled thereto by the state of uselessness and inability to which we have been reduced by the permission to carry on the deplorable trade." (Relation of 1702; vol. LXV, p. 189).

It seems that for a time the mission at Tadoussac was free from

the evils of intemperance. Father Francis Le Mercier bears witness to the fact in the Relation of 1666-68. But he tells also of the evils caused by this vice. "Father Henry Nouvel," he writes, "who has charge of that Church, cannot sufficiently praise the piety and innocence of those Christian savages, who have little more to combat than one demon—namely, drunkenness, which alone causes more disorders than all the other demons together."

Their remoteness from the French, and their place of abode, which is ordinarily in the forests, deliver them from these evils; and, during the whole winter that the Father passed with them, in the environs of Tadoussac, he remarked in his neophytes all the fervor of the primitive Church and the innocence of the ancient anchorites. Perhaps it will be found that there is exaggeration in this language; but Monseigneur the bishop . . . is sufficiently convinced of its reality. Indeed, there is no one, who is acquainted with the disposition of the savages, who does not admit that an angel can be made from a barbarian, if intoxicating liquor be kept from him,—as we know only too well, by experience, that it changes Christians into apostates, and brings to naught the finest hopes of our infant Churches. . . It has been proved by experience that the great means of rendering the French and the savages rich in their mutual commerce is to exclude from it all trading in drink, which, provoking very justly the wrath of God, can only bring down His curse." (vol. LI, p. 267).

By far the worst consequence of intemperance was that it demoralized the missions rendering the work done by the missionaries fruitless and greatly impeding their progress. Considering the results accomplished even in such inauspicious circumstances and the fervor and good will of the Christian savages who led temperate lives, what a harvest might the missionaries not have reaped if "this demon" had never found his way into their midst!

But the Fathers, though at times despairing of maintaining this losing fight, worked courageously to overcome or counteract the

evil effects of intemperance on religion. They had to contend, not only with the persecution of the pagan Indians, but, what was of greater concern to them, with the relapses of those who had embraced the Faith. Many of their spiritual children moreover, encountered similar trials and in many instances acquitted themselves most heroically, overcoming temptations and despising persecution for the sake of their Faith which they prized above all things. But for the present we must gaze, for a moment, at the darker side to realize the havoc wrought upon the Faith by intemperance.

A general statement of the gravity of this effect, which will serve us as a sort of thesis, is given in the Relation of 1681-83 by Father DeLamberville who, it will be remembered, was working among the Iroquois. After relating that it corrupts their morals and incites them to deeds of violence he adds: "The greatest evil done here by drunkenness is that its consequences utterly estrange the savages from Christianity." (vol. LXII, p. 65). The Relation of 1667-68 states that "there are many hindrances to the establishment of the Faith among these peoples, to which sufficient reference has been made in the preceding Relations; but one of the greatest, which has not yet been mentioned, of which the devil avails himself very advantageously, is drunkenness, caused by the brandy that the Europeans of these coasts began to sell to the natives some years ago." (vol. LI, p. 217). The Relation of 1668-69 says of the Cayugas, among whom Father Carheil was then working that "drunkenness which has penetrated as far as the Oiogonens (Cayugas), has wrought much havoc among them, and has greatly hindered the progress of the Gospel." (vol. LII, p. 193). The Illinois, who were a sober tribe in 1723, according to the Relation of that year written by Father Rale from Narantsouak, seem to have subsequently fallen victims to the drink habit for Father Vivier says in 1750, that the brandy "which is sometimes distributed to them under the pretext of maintaining them in our interest, has ruined this

mission, and has caused the majority of them to abandon our holy religion." (vol. LXVII, p. 177). Father Nau, writing to Bonin, in the Relation of 1720-36, says: "If there were no French in Canada, we would have as many saints in our mission as we now have Christians." But he says that, under the conditions then existing, "as soon as they are drunk they are capable of any crime." (vol. LXVIII, p. 267). During the course of our study of other phases of this problem the evil it caused to the Faith will be more fully appreciated.

It is to be remarked that although the Indians so frequently drank to excess, they insisted, as a general rule, that they not only had no liking for liquor, but that they had a very positive dislike for it. What they did like however, was intoxication and they drank, very often, merely for the pleasure they derived from being intoxicated. However, this alleged liking for drunkenness is probably their way of accounting for their passion for liquor since they undoubtedly did not realize the force of the drink-habit.

Father Le Jeune, in the Relation of 1634, says that "since the coming of the Europeans they have become such drunkards that,—although they see clearly that these new drinks, the wine and brandy, which are brought to them, are depopulating their country, of which they themselves complain,—they cannot abstain from drinking, taking pride in getting drunk and in making others drunk." (vol. VI, p. 251). And in the Relation of 1636 he says: "They are only too eager for our drinks,—both men and women experiencing a singular pleasure, not in drinking, but in becoming drunk, glorying in this and in making others so." (vol. IX, p. 205). Again the same missionary, in the Relation of the following year, testifies that the Indians love brandy and wine "with an utterly unrestrained passion, not for the relish they experience in drinking them, but for the pleasure they find in becoming drunk. They imagine in their drunkenness . . . that they are great orators, that they are valiant and formidable, that they are looked

up to as chiefs, hence this folly suits them." (vol. XI, p. 195). Father Vimont writes on the same point, in the Relation of 1642: "The savages," he says, "have told me many times that they did not buy our liquors on account of any pleasant taste that they found in them, or because they had any need of them, but simply to become intoxicated,—imagining, in their drunkenness, that they become persons of importance, taking pleasure in seeing themselves dreaded by those who do not taste the poison." (vol. XXII, p. 243).

That they sometimes deliberately plunged themselves into a state of intoxication is evident from the words of Father Carheil. He is quoted in the Relation of 1668-69. This Relation says that "drunkenness which has penetrated as far as the Oigonens, has wrought great havoc among them, and has greatly hindered the progress of the Gospel. The Father (i. e. Carheil) writes us from there that he is certain that some drink only to intoxicate themselves; that they say so openly and sing their intention to do so, before executing it, and that they are heard to shout: 'I am going to lose my head; I am going to drink of the water that takes away one's wits,'" vol. LII, p. 193). Father Carheil, on one occasion was driven, by the fury of some drunken Indians, from his mission among the Cayugas. He fled for refuge to the Lambervilles at Onondaga and Father Jean de Lamberville records, in the Relation of 1681-83, the welcome accorded him by the Indians of Onondaga upon his arrival in their village. In an address of condolence they said: "It is true that your cabin has been pillaged; that your Holy house, wherein you prayed, has been profaned. But what has done it? Brandy. Your life has been attempted; what caused that crime? Brandy. Brandy is a pernicious evil which you Europeans have brought to us." (vol. LXII, p. 101). The instigator of the outrages suffered by this missionary declared that "he was not master of his actions when he was intoxicated. He declared, however, that he would not cease to get drunk; and that brandy alone would be the cause, as it had been in the past, of all the evil that he might do to the father." (Ibid).

To this general rule there was a rather remarkable exception rare, it would seem, even in civilized communities. There was one entire northern tribe, the Mistassins, of whom Father Pierre Laure quoted before, says, in the Relation of 1720-30, that "very different from the others, these savages do not, as a rule, like brandy; and if the Frenchmen,—more eager for their goods than for their salvation,—in spite of the repeated prohibitions of our kings, overcome their natural repugnance for that intoxicating liquor, they drink it only with ridiculous grimaces and never return to the charge of their own accord." (vol. LXVIII, p. 45).

One of the missionaries, Father Crepieul, stationed at Tadoussac, disagrees entirely with the opinion of those who maintain that the Indians drink merely for the pleasure they find in being in a state of intoxication. He cites, in a rather amusing way, a number of instances to support his view. Undoubtedly there were a number of such cases, some of them probably due to the predominance of the passion for gain above that for drink. But in spite of these cases it was far more common to find the Indians becoming intoxicated owing to their inability to drink moderately. The following quotation, from the Relation of 1671-86, gives this father's experiences: "The seculars and those who say that, if a savage did not know that he would become intoxicated, he would not drink, are wrong. This is not the general rule, as I have seen; and I think it untrue in the case of many. I have known Medart, an Esquimaux, to have some liquor still in his possession at Epiphany, when I first wintered there. . .

"I have known Tall Charles to keep it better than the French do, and even to trade it to others.

"I have seen Medartchis, an Etechemin, refuse it,—as did also some savage women, although they had already drunk some; and there are many who could not take more than a drink or two.

"Tall Charles at Tadoussac drank some every morning as long as his little keg or case of bottles lasted; he also took but one drink

when he returned from hunting, or from a journey, and he told every one that this suited him very well.

"I have seen Louys Kestabistichit, my host, keep a pint for more than ten days—and this on more than four or five occasions,—and not touch what I had put in a little bottle to test him, although he knew where it was.

"Many have carried barrels of wine and of brandy to Lake Saint John, more faithfully than some Frenchmen and than some of the hired men.

"Some have kept liquor and have traded it to the Mystassins. Louys Kestabistichit has assured me that he obtained 24 or 26 beaver skins for a small keg." (vol. LXIII, p. 255).

It may be asked here what stand those in civil authority in the colony took on this question. Was nothing done by them to remedy the evils and correct abuses? We have seen that some of the commandants and others were grossly negligent of their duty in this regard, but of course it must not be imagined that they represented the sentiments of their superiors. The king, governor, and council endeavored, with varying degrees of zeal and with generally but a small degree of success, to stem the tide of illicit liquor traffic. But it will better serve our purpose to defer, for a time, the treatment of this legislative action.

Extensive as were the abuses connected with commerce among the Indians, which we have already considered, and distressing as were the physical and moral effects of such abuses, there still remained one circumstance for the consolation of the missionaries, who so heartily deplored a trade that snatched from their hands the souls they worked so arduously to save, and for the edification of future generations. Realizing the havoc drink was working in their midst, the Indians themselves took measures to check intemperance and constantly requested the French to co-operate with them and prohibit the traffic. While in this the Catholic Indians were undoubtedly influenced by the fathers as well as by their Faith, still their at-

titude on this question displays, with striking clearness, how susceptible they were to good as well as to evil example. It shows that, underlying their savage nature, there was to be found, in many tribes, a docility and childlike confidence which would have led them to readily accept the Faith had not the Europeans perverted them by arousing their baser qualities and filling them with distrust and hatred for the white man, his religion and his civilization. Their action in this regard shows too their helplessness and dependence upon the Europeans toward whom they looked for deliverance from the evil which they themselves had neither the power nor the opportunity to remedy.

Thus we see that prohibition in this country is no recent movement. From the testimony of the Relations we can place its beginning in the second quarter of the seventeenth century. From about the year 1636 the Indians were constantly asking for prohibitive legislation. As a proof of their earnestness and good faith it is to be noted that they frequently refused to receive liquors and abstained from using them. Others again after falling into temptation and becoming intoxicated underwent voluntary penances to atone for their sin. In fact the Catholic Indians had such a horror of intemperance that they thought the drunkard unworthy to participate in acts of divine worship until he had sufficiently atoned for his sin. In all their efforts they were supported and assisted by the guidance of the missionaries. A number of extracts from the Relations will give sufficient proof of these facts.

Father Le Jeune, in the Relation of 1636, quotes the Indians as follows: "Why dost thou not write to thy great king, to have him forbid them from bringing over these drinks that kill us?" (vol. IX, p. 207). They were told that it was necessary for the French to use liquor on board ship and in this country on account of the extreme cold. "Arrange it then," they said, "so that they alone will drink them." (Ibid). In the Relation of the following year Father Le Jeune says that "as they cannot restrain themselves,

they answered that our great king ought to prohibit the importation hither of intoxicating drinks." (vol. XI, p. 197). Father Vimont, the superior of Quebec, in the Relation of 1642, quotes Father Richard of Miscou among the Micmacs. This missionary says that the Indians made the following request to him: "'Write to France, and tell the captains to send ships here, and not to send us any more of those poisons that destroy us, that take away our senses, and cause us untimely death. Let the same be done here as at Kebec, where it is not permitted to sell this firewater to the savages.' They had begged that the bark that goes to trade with them should not bring any such liquors." (vol. XXII, p. 241). Again Father Vimont says that "they themselves perceive well that drink causes them infinite evils. This is why the Christians have begged our fathers to do all that they can, in order to prevent the French from trading either wine or brandy to their people." (vol. XXIV, p. 143).

At Tadoussac the Catholic Indians protested against the French who sold them liquor and drew up rules by which to guide themselves in opposing intemperance. We read in the Relation of 1649-50 that "they enacted, moreover, that no one should trade or purchase these liquors except by order of the Father, given in writing: and that any one transgressing this rule should be regarded as a drunkard, and punished as such . . . they humbly entreated Monsieur the Governor that he would cause a prison to be erected at Tadoussac, and any who were stained with this crime to be punished and chastised."

Sometimes, either voluntarily or at the suggestion of the fathers, the Indians took the pledge; not of course in the form used at present but they made promises to abstain entirely from liquor or to use it with moderation. According to the testimony of the fathers we have reason to believe that they were quite faithful to these promises. The Abenakis,¹ as related in the Relation of 1647, re-

¹This tribe was located near the Kennebec River in Maine.

requested that a missionary be sent to them. Father Gabriel Dreuilletes, who was selected for the mission, exacted from the savages three promises in token of good will and their desire for the Faith of Christ. The first promise was "to give up the liquors of Europe, whence ensues great intoxication among the savages. The Abnaquiois promised to avoid these excesses; and have fairly well kept their word." (vol. XXXI, p. 189). Father De Quen, at Tadoussac, writes in 1640 of the Montagnais. He says: "I told them that some Frenchmen had said to me, . . . that I could do with them anything I would, before the arrival of the vessels; but that on the landing of the ships they could no longer be restrained,—that they would be intoxicated from morning until night. One of them . . . said to me good naturedly: ' . . . assuredly we will not be intoxicated. Remain with us until the fleet comes, and we will bring thee all the liquors that we have,— . . . thou shalt pour them out for us with thy own hand, and we will not exceed the measure that thou shalt give us.'" (vol. XXI, p. 97).

Of the many consoling examples, among the Indians, of lives made beautiful by the edifying and heroic practice of the Christian virtues perhaps none, with the exception of Catherine Tegawita and a few other saintly women, is so notable as that of the venerable Garakontie. This aged Iroquois belonged to the mission at Ononaga of which Father Jean de Lamberville writes in the Relation of 1672-73 that the Indians of his flock are "completely exempt from the vice of intemperance." And of Garakontie he says that "when he comes to the sacrament of penance, it seems to me that I see one of those Christians of the early Church who maintained their baptismal innocence." And moreover, Garakontie "frequently asks why the Europeans sell brandy, since the Iroquois make such a bad use of it. 'Its sale should be forbidden.' " Some of the Algonquin tribes on the shores of Lake Huron, as we learned in the Relation of 1681-83, were almost exterminated by excessive drinking. Realizing, at last, the folly of their action, they displayed remarkable

strength of character for they not only refused to receive liquor but even left their place of abode to flee the occasion of sin. The words of the Relation are: "But they are beginning to have a horror of the evil ways into which it (drunkenness) had cast them. Some time ago, they even twice sent back two canoes loaded with brandy, which the French brought to them; and many have left Nipissing—which is their country—to avoid occasions in which they do not feel themselves strong enough to resist the excessive tendency that all savages have for drunkenness, and the solicitations of the French, who spare no pains to allure them to it." (vol. LXII, p. 203).

Father Jacques Bigot, writing in the Relation of 1681-83, of the Abenaki Mission at Sillery, says that "there is nothing more usual than to see savages, both men and women, come to beg me to prevent the French of our district from giving them excessive quantities of liquor; and I admit that although I have had a little trouble in this respect, I wonder that among so great a number of savages there are not ten who give me trouble with regard to drunkenness. I may tell you that in this matter I am very much indebted to Monsieur Du Chesneau, our Intendant. He has always been of very great assistance to me in preventing excesses among my savages, and has always listened to me very favorably when I have represented to him the faults committed in this respect by some Frenchmen, whom he has at once sentenced. . . . After announcing to them (the savages) the express orders that Monsieur the Indendant had just received from the King . . . I added that the King was very anxious that they should avoid intemperance." (vol. LXII, p. 51). Also Father Lafitau says: "These people have been so fully alive to the injury done them by this traffic that they have asked and still ask the governors, nearly every year, to prevent it by their authority." (vol. LXVII, p. 41). It will be remembered that the Mohawks, (Agniez) sent a petition to Governor Lovelace to prevent the English from bringing them liquor. The following account

of this action is given in the Relation of 1668-69: "The Agniez have of their own accord considered the fact that a single thing was capable of destroying these fair beginnings of Christian piety; and that there was in their midst a foreign demon, more to be feared than those that they worshipped in their dreams. This demon is the intoxicating liquor that was coming to them from New Orange. They sought means, in a public council, to put a stop to those disorders, that were utterly ruining both the Faith and the bodies of their youth. Having learned from Father Pierron that the most efficacious means was to present, personally, a petition to this end to the Governor-general of Manhate, the most influential men among them went thither, and presented to him a memorial that had been drawn up for them." (vol. LII, p. 139).

In like manner the Abenakis requested Father Druilletes to write the English to cease selling them liquor for it seems that, among them too, the English were chiefly to blame. "As for the demon of drunkenness that thou hast driven out, . . . they said to the missionary, "the English brought it back as soon as thou didst leave us; but it must now be exterminated forever, for it deprives us of our lives, causes murders among us and makes us lose our wits, rendering us like madmen. Let us go this moment and find the deputy of the English, and speak to him as follows: 'Thou deputy of Pleimot and Boston, paint our words on paper, and send them to those on whom thou art dependent; and say to them that all the allied savages dwelling on the River Kenebec hate fire water' or brandy, 'as much as they hate the Hiroquois; and that if they have any more of it brought hither to sell to the savages, the latter will believe that the English wish to exterminate them. Paint these words; and our patriarch will act as our ambassador, and will carry them to your governors, accompanied by our chief men; and after that prohibition, if any one gets drunk in secret, he shall be punished according as our father shall decree.' " (Relation of 1651-52; vol. XXXVIII, p. 35).

Now, as it might be thought that these fair promises were made in moments of enthusiasm and that those who made them afterward relented or that they were not made with sincerity, let us see whether they ring true and what were the dispositions of those who made them. It is, indeed, not to be expected that all would remain faithful to their word and the clearest evidence for the good faith, of at least some, of those who promised, is the repentance and amendment of those who fell. Some of them did, in fact, break their good resolutions but there are many instances where deep, true sorrow followed, prompting the offender to perform heavy voluntary penance for his sin. A touching example is given in the Relation of 1651-52 which says: "The French who go to those countries to trade carry with them an almost inevitable evil,—that is, liquors, which ordinarily cause the greatest sin of the savages. One of them who had indulged in it to excess went and found the father, and threw down at his feet some beaver skins, addressing him in these words: 'My father, thou already knowest my offence; there is an alms offering for the poor; add such penance as thou shalt deem best.' The father said that a man who had taken too much drink must do without wine for a fortnight or a month, whatever pressure might be brought to bear to make him drink. This injunction was faithfully observed." (vol. XXXVII, p. 201).

The mission at Tadoussac, to which we have so often referred, was that of the Holy Cross. Now in the centre of the village the fathers erected a large wooden cross which sacred symbol the Indians were taught to love and venerate. In the minds of these simple savages there arose out of this veneration, a motive for abstinence, from liquor, analogous to that of our Sacred Thirst societies. While the latter urge total abstinence merely as an act of self denial in honor of the Sacred Thirst of our Lord, the Indians conceived such a hatred for the vice of intemperance that they thought the lips moistened with liquor unworthy to kiss the sacred

emblem of salvation. They moreover resolved that those sinning by intemperance should be punished. The Relation of 1649-50 records an occurrence which was the outcome of this resolve. The following is an extract from this Relation. "The captains and the leading Christians, incensed against the vice which is more than ordinarily prevalent at Tadoussac on the arrival of the vessels, in consequence of the wine and brandy that is sold to them, protested loudly that they whose lips had touched the wounds of Jesus Christ on His image should be severely chastised if, in future, they profaned their lips by drunkenness."

"A captain who was somewhat given to this weakness affirmed, by a public declaration, that, if ever he were seen light-headed from drink, he would be the first to undergo all the rigor of the laws; and that, because of the bad example he had formerly given, he would punish himself by being publicly scourged, if any one of his people should commit that fault,—wishing to avenge upon his own person the sins of those who were under his charge." As a matter of fact, a young brave becoming somewhat intoxicated shortly after this, the chief made good his promise and requested the Indians to atone for the sin by scourging his bare shoulders. This they did unsparingly moving, thereby, the offender to repentance. He came forward and "offered himself to those who were quite prepared to accord him the charity he was awaiting at their hands." (vol. XXXV, p. 269).

Another instance is given in the Relation of 1644-45. "A captain found means to procure wine and gave some of his friends a portion of it to drink, so that one of them became intoxicated. When we were informed of this, we protested against such disorderly conduct. The captain came to the father who has charge of the residence and said to him: 'It is I who have committed the sin; do not, I beseech you, upbraid that poor man; it is I who must do penance for it.' On the following Sunday, when every one had gone to Mass, this captain knelt before the altar, and raising his voice, ex-

claimed: 'Thou who hast made all, I have angered Thee. Have pity on me. Let not my sin lead Thee to think badly of me; I detest it, and I am very sorry for having committed it.' Thereupon he threw a collar of two or three thousand porcelain beads (wampum) on the step of the altar, saying: 'This is to atone for my sin, and to succor the poor; this is to prevent every one from following my bad example. I am sorry in the very depths of my heart for having angered God.' '' The Relation continues the same topic telling of the offence of some Christian Indians near Tadoussac.

The narrator thinks that the offence seems "more culpable but also it seems to have been more thoroughly atoned for." These savages obtained some wine from a Basque ship and some of them partook of it to excess. "The father who has charge of them," the Relation goes on to say, "heard of this bad conduct, and told them that they could not enter the church until they had atoned for their offence. They all remained outside the door on a festival day, while the French and savages went in. The spot was muddy, for it was actually raining at the time; but they knelt on both knees in the mud. The father gave orders to bring them some boards to kneel on, that they might not soil their clothes. 'No, my father,' they said; 'we deserve much more, for we have angered Him Who has made all.' When permission was granted them to enter the church the narrative says that "some of them entered at once; but others, who were angry with themselves on account of their sin, took their places in the muddy water outside of the church, and cried out: 'we will not enter, my father; we have too deeply offended God. It matters not that we are in the mud, and that the rain falls on us. We are unworthy to be in the company of those who love God.' The father was surprised and touched, on observing such fervor; he left them alone, and they passed the whole time of Mass in this posture of humility and penance. Such devotions are good in a nascent Church, in order that the pagans may know

that the sins of Christians come not from their doctrine but from their own weakness.

“That is not all; the captain of that band wished to submit to the same ignominy as his people, saying that, although he had not become intoxicated, he had nevertheless drunk, and was guilty. The conclusion was that some of them on entering the church threw on the steps of the altar some alms which served to provide food for the poorer ones.

“After that penance, one of these good neophytes came to see the father in private, and said to him, with his heart oppressed with woe: ‘Alas, that I should offend God so grievously! I had not yet defiled my baptism; I had not yet strayed far from the road. The devil deceived me, and the liquor upset my mind, I have no comfort when I think of my sin.’ ” (vol. XXVII, p. 145).

Now in these many protests against the liquor-traffic the Indians were supported and encouraged by the missionaries. In fact the opposition of the fathers to this trade is very evident in the quotations we have seen thus far. The Indians protested continually and the missionaries tried, to the best of their ability, by writing letters to their superiors and to the civil authorities, to bring about a movement of reform. All their efforts failing, the ecclesiastical authorities, as a last expedient, pronounced excommunication on all those instrumental in furnishing the savages with liquor. The missionaries moreover, used every means in their power to constantly exhort the Indians to lead temperate lives and used what ever expedients they could to keep liquor from them and remove temptations.

We have already referred to the letter of Father Chauchetiere, telling of the efforts to establish a tavern at the Mission of Sault Saint Louis near Montreal and of the opposition of the fathers. Frontenac, as we have seen, permitted the traffic for a time in spite of the missionaries. The Relation of 1667-86 also tells us of the inconsiderate conduct of Frontenac but adds that by the efforts of

one of the missionaries, much of the danger of the situation was averted. The Christian population of the mission at La Prairie de Magdelaine¹, it seems, increased to such an extent that it "greatly rejoiced the French, who began to apply themselves in good earnest to the trade; and availing themselves of the ill will of Monsieur the Count de Frontenak, whose feelings had altered during the past year—by stealth they introduced drink at La Prairie. . . . But the adroitness and the firmness of character of Father Fremin, together with his zeal checked the progress of this wretched traffic." (vol. LXIII, p. 181)²

In the Relation of 1642 Father de Quen addresses an earnest appeal to his superior, Father Vimont, for a remedy for the evils arising from intemperance. "Alas," he asks, "can you not find some remedy for such disorders? I have no doubt that these people would follow the example of your Montagnais if these gentlemen who control the trade, would prevent any more of these death-dealing waters from being sold to them. I have not the honor of knowing them. Perhaps they have not been informed of these disorders." (vol. XXII, p. 24).

Father Carheil, in the Relation of 1702 from "Michilimakina," to which we have alluded before, says of the commandants and garrisons that they keep "a public tavern for the sale of brandy, wherein they trade it continually to the savages, who do not cease to become intoxicated, notwithstanding all our efforts to prevent it. In vain do we speak to them, to try to stop them; we gain nothing but the accusation of opposing the king's service, by endeavoring to prevent a trade that has been permitted." (vol. LXV, p.

¹Adjoining this mission, was the Mission du Sault Saint Louis, mentioned above. On account of their proximity they are at times referred to as constituting practically but one mission.

²The following entry in the Journal is rather interesting and as it has some bearing on our subject we insert it here: "Monsieur the Abbe said in his sermon that it was a mortal sin to sell brandy to the savages, because they ask for it only in order to become intoxicated. He had previously said that it was not a mortal sin." (The Abbe here spoken of is the Abbe Queylus or Kaylus. (Journal, Mar. 31, 1658; vol. XLIV, p. 93).

195). Further on he says: "I know well that the commerce of brandy might be abolished (in the manner of which, I think, I have told you) if those who govern the country chose to abolish it; but that is what they have hitherto not been willing to do, and what moreover, they do not at present wish to do. They are content with merely saying that they forbid the misconduct caused by brandy, and the intoxication of the savages, without ever saying that they prohibit the brandy trade." (Ibid., p. 227).

In the west the missionaries endeavored to offset the traffic in liquor as carried on by the unscrupulous *coureurs de bois*. With this end in view a store and warehouse were established at Detroit about the year 1736 and placed in care of a lay brother. It was thought the trade of the Indians would thereby be attracted to Detroit and that they would thus be kept away from temptation to indulge in the use of liquor. The system, thus established, was evidently a mere regulation for, in the accounts of the mission at Detroit, items for liquor appear several times. Only one of these records the sale of a large quantity of intoxicants and that was for four hundred livres, or about seventy-five dollars worth of liquor. The entry, to be found in volume LXX of the Relations, was made in 1747 by Father de la Richardie. It reads as follows: "I sold to sieur St. Bernard, a soldier of this garrison, 400 livres' worth of liquor which he is to pay me here, in Detroit, in the month of May 1748." (p. 21).

One of the most interesting phases of the history of the Jesuit crusade against intemperance centered in the mission across the river from the present site of Montreal. This mission, to which we have already alluded, was known by the name of *Prairie de la Magdelaine* which was commonly shortened to *La Prairie*. This mission was founded on, and seemed to include, the small island between it and Montreal. A note in the Relations says of its establishment that Raffeix, a missionary, wintered at the *Isles Percees*—now *Isles Communes*—in 1667. "There he founded a residence and

mission, to which Iroquois converts were sent by the missionaries, to remove them from temptations, so frequent in their country, to the use of intoxicating liquors." (vol. XLVII, p. 320). It was at this mission that the most scientific and successful methods of opposing intemperance were carried out. The mission was isolated and temptation removed by a strict prohibition against the sale or use of liquor.

An account of the first twelve years of this mission is given in the Relation of 1679 which says that what has maintained this mission in its good condition during the first twelve years of its existence "has been the fundamental law that has always been observed, by which no drunkenness is suffered therein and no persons are received who are addicted to that vice, unless they have resolved on correcting it.

"As it is drunkenness which gives rise to all the disorders among savages, which ruins their Christianity . . . this vice being banished from this mission, it has always maintained its good condition.

"The fame of this excellent regulation having gone abroad through all the villages of the Iroquois, the effect has been that in large numbers they leave their own country, in which the excesses which drink causes are horrible; so that, in order to free themselves from them, they come and settle down in this territory, in which, as they say, there is no drinking.

"The Agnies, who have always been the fiercest and most cruel of all the Iroquois, remain (have become) here, since submitting to the yoke of Jesus Christ, the gentlest and most tractable; . . . more than one hundred of these Iroquois, who were notorious drunkards, had no sooner set foot in this mission than they no longer desired to drink. If it is a wonderful thing in a Frenchman to be reclaimed from his drunkenness,—which happens but rarely,—it may be still more so in our savages, who from their very temperament are infinitely more inclined to this vice, in which they take pride." (vol. LXI, p. 239).

This mission soon gained great renown among those Indians who desired to embrace the Faith and to flee intemperance. The Relation written in 1671 tells us that "among the Iroquois, this saying became a proverb, 'I am off to La Prairie,' that is to say, 'I give up drink and polygamy.' This was because when any one spoke of living at La Prairie, there were first set before him these two clauses, which must be accepted without restriction and without limitation; otherwise he was not received. The village of La Prairie, with all these qualities, became an argument for belief to all the Iroquois who went there every spring. . . . Many who were not naturalized Iroquois resolved to steal away and come to La Prairie; many thus slipped away during all the following years." (vol. LXIII, p. 167).

In the Relation of 1672-73 the writer jubilantly records the perseverence of the savages in their good resolves and the providential escape of this mission from the evils of the traffic. He says: "Brandy ruined the Algonquin missions; and it still prevents many savages from being converted. The insatiable avarice of the French is the cause of it. They go as far as two or three hundred leagues to seek the savages in the woods, for the purpose of getting their furs by making them intoxicated. Nevertheless, although this little mission is in the midst of the French who carry on that detestable traffic, not one, through God's grace, has as yet thought of bringing any here; nor have the savages thought of going for any, although the latter were nearly all addicted to drunkenness before their baptism. I consider this conduct on the part of both as a miracle of Providence. I believe that there is a guardian angel of this village, who wards off all such occasions for sin; and that, if he were to leave it, and liquor were to come in, there would be no more Christianity in it." (vol. LVIII, p. 83).

Equally auspicious were the two following years, the record of which says that Prairie is still free from drink. "Drunkenness, which has wrought such havoc in the other missions, has not yet

found entrance here; and those who were greatly addicted to it in their own country conceive such an aversion to it from the very moment when they embrace the Faith, that they resist with incredible constancy the prodigious inclination that impels all savages to it. It was a surprising miracle of grace to see over a hundred Iroquois—who, a few years previously, were addicted to liquor to the extent of committing great excesses; and who found themselves last winter surrounded by drunkards, and by the French, who, in order more readily to induce them to drink offered them brandy in exchange for their furs—remain, nevertheless, firm and inflexible against all these attacks for four or five months, although they were then far from their missionaries. Three only allowed themselves to be overcome by the importunities of the French; but, on their return, the elders endeavored to make them atone for this sin by advising them to make a present to the Church. Matters would not have remained there, and they would have been expelled, had they not been married to three of the best Christian women of the village.” (vol. LVIII, p. 251).

And yet this little mission was doomed to the same fate as the rest. It was too fair a hope to thrive in such unhealthful surroundings and succumbed at last to the inevitable. Perhaps the yielding of Frontenac to the solicitations of the liquor dealers marked the decline of the Mission du Sault. The tact and firmness of Father Fremin, then at the head of the mission, averted the danger only temporarily for in a few years the ruin of this promising Church was complete and with it, probably, were blasted the last hopes of the missionaries to accomplish any extensive results among the Indians. Father Jean de Lamberville wrote of the Sault in 1696: “For some time the neighborhood of the French has caused manifest injury to this nascent Church, on account of the brandy that they sell to the catechumens and to the new Christians. For the sake of vile lucre, this new vineyard of the Lord is desolated.” (vol. LXV, p. 29).

While it is beyond the scope of this paper to inquire into the causes of the decline of the French ascendancy in America, yet it is to be noted that some of the missionaries realized the insecurity of the French position. Davaugour, writing in the *Relation* of 1702-12, tells of the downfall of the Sault and gives expression to the fear that the defection of the Indians will bring about the loss of the colony. He says that drunkenness "destroyed that fairest mission, which took its name from the Sault. The same will ruin the others unless the king's foresight put a curb upon the greed of the traders, through whom liquor distilled and decocted by fire is forced upon the savages. If a remedy be not applied to that evil, we shall soon have to deplore not only the loss of religion, but the total overthrow of the French colony. For nothing else than religion retains the savages in their fidelity to the French; that being lost, they will flock to the neighboring heretics, from whom they make a much greater profit than from the French, and much more easily dispose of their goods. The motive of eternal salvation is the only one to prevent them from dealing with those with whom, they know, there is no hope in that direction. This link once broken, care for salvation and religion once relaxed by drunkenness and its accompaying plagues, and all is over with the colony of the French in Canada; the labor of so many years, of so many wars, of so many priests will be lost." (vol. LXVI, p. 171).

The sad change which took place at the Sault is strikingly pictured by Father Lafitau in the *Relation* of 1716-27. "Father Bruyas," he says, "a former missionary, has several times asserted that over a hundred persons had come to settle at Sault Saint Louis in the hope of escaping the annoyances of this evil of drunkenness; but that many had returned thence when they saw liquor and drunkenness as common and as frequent as in their own country." (vol. LXVII, p. 39).

Here we must take note of an important action on the part of the ecclesiastical authorities in regard to the traffic. So determined were the missionaries to stop, at least the French, from engaging in the selling of liquor to the savages, that the bann of excommunica-

tion was placed on all those who were guilty of furnishing intoxicants to the Indians. In the Journal on November 26th or 27th, 1659 is the following entry: "At the same time, the first meeting was held at Monseigneur the bishop's to decide whether it was a sin to sell liquors, either wine or brandy to the savages. The result is entered in the archives." (vol. XLV, p. 121). The result was evidently in the affirmative for on May 6th of the following year the entry reads: "On the 6th, Ascension day, the excommunication was published against those who gave intoxicating liquors to the savages." (vol. XLV, p. 153). One instance of the effectiveness of this measure is recorded about a year later. "On Easter Tuesday," we read, in the Journal for 1661, "a man named (blank space) who had frequently incurred the excommunication pronounced against those who sold intoxicating liquors to the savages, was at last excommunicated nominatim. After having been repelled on all sides he came to his senses, and submitted to the public penance on the Sunday after." (vol. XLVI, p. 171). Yet it would seem that, on the whole, this excommunication was ineffectual for in January 1663 the Journal reads: "As the disregard for the excommunication respecting liquors continued, it was renewed; and, . . . but little improvement resulted therefrom." (vol. XLVII, p. 297).

Again, since this problem affected the good order and well being of the colony at large, it was but natural that it should be the object of some concern, not only to the missionaries, but to the civil authorities as well. And so it was. Now, while we have noted the failure of some few officials to do their duty in this matter, it is not to be inferred that this negligence extended to all. A word of explanation as to the method of governing the Colony is here necessary. All power, legislative, judicial and executive was exercised by the governor, intendant and supreme council or court, subject, of course, to the king of France. The council legislated in all matters, civil, commercial, and financial and tried civil and criminal cases. All royal edicts were recorded in the books of the council and were, undoubtedly, promulgated in the colony¹. All regula-

¹Cfr. Parkman: "The Old Regime in Canada," Chapter XIX.

tions of the liquor traffic therefore, coming from any of these sources bear the seal of authority.

From the beginning we find the civil magistrates taking cognizance of the evils arising from the abuses incident to the carrying on of trade with the Indians. The *Mercure Francois*, quoted before, says that "Sieur de Champlain, considering this and realizing the misfortunes that would arise therefrom, deems it expedient to issue a stringent prohibition of the traffic, in any manner whatsoever, in brandy,—under penalty of corporal punishment, and loss of his wages, for any one caught in selling brandy and wine." (*Mercure Francois*; vol. XIX, p. 841). Father Le Jeune referring to the trading company¹ in 1634, says that "the company of these gentlemen is remarkably praiseworthy in forbidding the traffic in these liquors." And moreover he corroborates the foregoing statement of Champlain's attitude saying that "he very wisely takes care that these restrictions are observed, and I have heard that Monsieur the General du Plessis has had them enforced at Tadoussac." (Vol. VI, p. 253.) During the last illness of Champlain, towards the end of the year 1635, Monsieur Gand, one of the members of the Company of the Hundred Associates, undertook, in the governor's stead, to suppress the traffic which was becoming rather general at Quebec. Le Jeune writes that "Monsieur de Champlain being very sick, Monsieur Gand went to the cabins of the savages to give orders about the traffic that was being carried on in brandy and other drinks, which intoxicate and kill these barbarians. . . . The prohibition against selling these drinks having been repeated among our French people, it was desired to give fair warning of it to the savages. Monsieur Gand had it announced to them, that, if anyone of them became intoxicated hereafter, he would be asked, when he returned to his senses, who had given or sold him this drink; and that, if he told the truth, no harm

¹The Company of the Hundred Associates, headed by Cardinal Richelleu, which controlled the fur-trade in Canada.

would be done to him, but that the Frenchman would have to pay the fine provided in the regulations. . . . The savages were very glad of this procedure." (Vol. IX, p. 201.) Again the Superior, Le Jeune, says of Tadoussac in 1636 that "the laws enacted here are also observed" (Vol. IX, p. 145), which is, indeed, more than could be said of all such laws in the Colony.

Father Vimont writes of Quebec in 1642 that "those who carry on the trade with our savages are worthy of praise for they do not allow any of those wretched liquors to be brought to them." (Vol. XXII, p. 243). The Micmacs of Miscou, as we learned from their missionary, Father Richard, made this request: "Let the same be done here as at Kebec, where it is not permitted to sell this fire water to the savages." (Ibid. p. 241.) That there was a prohibition at Quebec, although it was very much disregarded, we know from Father Vimont's letter of 1643-44. The Superior says that despite the law and the danger of punishment some of the French could not be restrained from selling intoxicants to the Indians. (Cfr. Vol. XXVI, p. 147.)

There is an interesting account, in the Relation of 1647 by Father Jerome Lalemant, the Superior of Quebec at the time, of the effort made by Governor Ailleboust to eliminate the evils caused by intemperance. To further this end he very tactfully called to his assistance the Indian chiefs who showed great willingness to co-operate with him. The following is Father Lalemant's account of this proceeding: "Let us conclude this chapter with an incident that is all the more remarkable that it is quite new in these countries. The ships brought out so much and such strong liquor, to sell secretly to the savages, that the disorder to which it gave rise was exceedingly deplorable. Monsieur d'Ailleboust, our new governor, wishing to remedy the evil, sent for the captains of the savages and asked them what they thought on the subject. It is a prudent act to govern these peoples by the very persons who belong to their nation. The good neophytes replied that they had long desired

that the drunkenness that crosses the sea on board our ships should not land in their cabins, but that they could not induce their people to point out those who sold them these liquors in secret. 'They must then,' replied Monsieur the Governor, 'submit to the laws enacted against their excesses.' They agreed to this, and the drum was beaten, at the close of high-mass, at the Residence of Saint Joseph. All the savages listened; the French residents met with them. An interpreter, who held the ordinance in his hand, read it to the French; he then handed it to a savage captain, interpreting its meaning to him so that he might publish it among his people. It contained a prohibition on the part of Monsieur the Governor, and of the captains of the savages, to sell or purchase those liquors, and especially to drink of them to excess, on penalty of the punishment set forth in the ordinance; also an order to all who had abandoned or would not profess the faith to leave that residence, where neither Monsieur our Governor nor the captains of the savages would allow any apostates to remain. From the beginning of the world to the coming of the French, the savages have never known what it was so solemnly to forbid anything to their people, under any penalty, however slight." The chiefs, in addressing the Indians, on this occasion, said: "'It is not only the captain of the French who speaks to you but also such and such captains,' whose names he mentioned, 'I also assure you with them that, if any one should be guilty of the prohibited offences, we will give him up to the laws and usages of the French.'" (Vol. XXXIII, p. 49.)

In the Journal on Dec. 26, 1657, we read that a tavern was opened at Three Rivers for the purpose of minimizing, if possible, by a well-conducted liquor shop, the evils attendant on this trade as carried on by unscrupulous traders. The experiment proved a failure and the governor, d'Ailleboust, ordered the tavern to be closed. As a matter of fact, however, his order was disregarded.

Another expedient was tried by the intendant Talon. Believing

that the substitution of fermented liquors for distilled spirits would lessen intemperance and at the same time satisfy the craving for "stimulants," he had a brewery erected, presumably at Quebec. Of this brewery Father Francois Le Mercier writes, in the Relation of 1667-68, that it will "contribute not a little to the public welfare, by causing a decrease in the use of intoxicating drinks, which occasion great lawlessness here; that can be obviated by using this other drink, which is very wholesome and not injurious." (Vol. LI, p. 173.) What the outcome of this plan was the Relations do not tell us. Their silence evidently indicates that it was a failure, for had it helped the cause of the fathers they would undoubtedly have recorded the result.

It is evident that prohibition was advocated by the governors of the colony quite generally and at times successfully, for Father Jacques Bruyas, in 1668, says of the Oneidas that they procure their liquor from the Dutch since the French, "on account . . . of the prohibitions of our governors" cannot sell it to them (Vol. LI, p. 123), and Father Nouvel commends those who manage affairs at Tadoussac, for allowing only responsible persons to engage in commerce with the Indians. (Vol. LI, p. 267.) Father Bigot of Sillery highly commends the attitude of Monsieur Du Chesneau, the intendant, for his assistance in freeing his mission from the evils of intemperance. In the Relation of 1681-83, he acknowledges his indebtedness to the intendant, saying, "he has always been of very great assistance to me in preventing excesses among my savages, and has always listened to me very favorably when I have represented to him the faults committed in this respect by some Frenchmen, whom he has at once sentenced." (Vol. LXII, p. 51). Father Nau, writing in the Relation of 1720-36, says that the French still evade the law for "although it be forbidden under the severest penalties to give brandy to the savages . . . still our savages find all the brandy they want." (Vol. LXVIII, p. 267.)

In view of a memorial on the liquor problem, drawn up by Father Lafitan, the Council of Marine in France decided in 1718 "to maintain the prohibitions decreed two years before, but that 'permission should be given to convey brandy in moderate quantities to the places proposed by Monsieur de Vaudreuil (the governor).'" (Vol. LXVII, p. 39.) To this decision a note, probably by the prime-minister, further directs the officials of the colony to restrict, within the limits set down by the law, the permits to trade during the following year and then to discontinue them entirely. Transportation of brandy, by these traders, even for their own use, was forbidden.

As the ecclesiastical authorities inflicted the penalty of excommunication on those disregarding the prohibitions to sell liquor the civil legislation likewise provided penalties for such violations. Champlain, in 1633, threatened offenders with corporal punishment and deprivation of wages. A reference to this fine, showing it to be still in force, was made again in 1635 when Gand conducted affairs during the governor's illness. Father Le Jeune tells us, in the Relation of 1636, of the penalties inflicted at Tadoussac. "The laws enacted here," he says, "are also observed. On the 29th of December of the year one thousand six hundred and thirty-five, there were placed upon a pillar in front of the church certain notices and prohibitions, with certain penalties, against blasphemy, drunkenness, failing to attend the mass and divine services on holy-days. In pursuance of which an iron collar was fastened to the same pillar, and a chevalet near by for the delinquents; and here in fact, on the 6th of January, a drunkard and blasphemer was placed; and on the 22nd, one of our residents was condemned to 50 livres fine for having made some savages drunk." (Vol. IX, p. 145.)

At times the punishment meted out to those condemned for selling liquor to the Indians was very severe. The journal for October, 1661, says that "a man was flogged on Monday, the 10th, for having

traded brandy to the savages." (Vol. XLVI, p. 187.) And Father Nau, writing to Bonin, in the Relation of 1720-36, says: "During the last two weeks, exemplary punishment has been meted out to four Frenchmen, one of whom was condemned to the galleys, two to be whipped by the public executioner, and the other to be fastened to the carcan (an iron collar) for having carried on this illicit trade." (Vol. LXVIII, p. 267.) In our day the imposition of fines for such offences seems quite natural, but the use of the scourge and the iron collar and confinement to the galleys appears rather severe. However, instances of such punishments prove clearly that the prohibitions of the government were no idle threats but that the authorities realized the dangers of intemperance and were determined to suppress that vice.

We have now reviewed, in detail, the different phases of the liquor-problem in New France. That it presented serious dangers and difficulties to civil and ecclesiastical authorities is beyond question. From the very beginning of the colony it aggravated the lawlessness of the traders who gave little heed to the protests of the priests or the prohibitions of the authorities. Nor was this the only deordination to which it gave rise. The traders aroused in the Indians a strong passion for drink by supplying them year after year with large quantities of strong liquor. Such abuses continued throughout the French regime and their effects on the Indians were deplorable. On every side disease was making great inroads on the victims of drink; acts of ferocity and murder were traceable to it and above all the holy cause of religion suffered untold losses from the presence of intemperance among the savages.

The missionaries indeed, with untiring zeal, did all in their power to exclude drink from their missions. On every available occasion they denounced the traffic and constantly exhorted the Indians to practice temperance. Moreover they unceasingly pleaded with their superiors and the civil authorities to find some means to put an end to, or at least to check, the dangerous traffic. How earnest and determined they were is evident from the fact that they caused

the bann of the Church to be placed on those who gave liquor to the redmen.

Moreover in the midst of all the disorder, violence and apostasy which were rife in the colony there is one bright feature which will ever be viewed with admiration by all who undertake a study of the Jesuit missions in New France. It is the heroic fortitude of the Christian Indians themselves in the trials and temptations that met them at every turn. Knowing the danger in which they were placed, they asked for prohibition, they pleaded for it and did all in their power to suppress the evils of intemperance to the extent of imposing penances on drunkards and, in some instances, even assuming these penances voluntarily.

The appeals of the Indians were not unheeded by the civil authorities, whose conduct was generally quite commendable in this regard. Legislation against the liquor-traffic was not wanting, but it seems to have been practically impossible to enforce, to any great extent, the laws that were enacted, since the territory was so large and the outlaws so numerous. However, in some localities there was a rather strict enforcement of such laws and heavy penalties were sometimes imposed on those who disregarded the prohibitions.

The liquor-problem was written large on both the religious and civil life of New France and its study, therefore, throws much light on the history of that colony. It is safe to say that the traffic in liquor and the resulting intemperance did much to estrange the savages from the French and to hasten the impending decline of French power in America. Furthermore the evil of intemperance among the savages caused untold injury to the holy cause of religion. It demoralized many of the missions and placed almost insurmountable obstacles in the way of the missionaries thereby retarding the spread of the Gospel among the Indians. For these several reasons the liquor problem must ever remain an interesting and important chapter in the history of the missions in New France.

J. FRANCIS NOLAN.

The St. Paul Seminary,
April 23, 1911.

CHRONICLE
OF
CURRENT EVENTS.

Note: A summary of events interesting to Catholics in the Northwest, which have occurred since the preceding issue of the *Acta et Dicta*.

THE FIRST PONTIFICAL MASS CELEBRATED BY THE RIGHT REVEREND JOHN J. LAWLER, D. D., AUX- ILIARY BISHOP OF ST. PAUL.

The Right Reverend John J. Lawler, D. D., who was consecrated in St. Mary's Chapel, the St. Paul Seminary, May 19, 1910, solemnized his first Pontifical Mass in the St. Paul Cathedral on Sunday, May 22, 1910. The Right Reverend Monsignor Edward L. Spalding, rector of Saints Peter and Paul Cathedral, Alton, Ill., and Vicar-General of the Alton diocese,—a classmate of Bishop Lawler in the University of Louvain,—was the assistant priest, and also preached the sermon. The deacon and the subdeacon of the Mass were respectively, the Reverend Thomas Cushen, assistant pastor of St. Joseph's parish, St. Paul, and the Reverend Hilary R. Jordan, assistant rector of the Cathedral. The Reverend James M. Reardon of the St. Paul Seminary acted as master of ceremonies; the Reverend Lawrence Ryan and the Reverend William Finley of the St. Paul Seminary were the deacons of honour.

THE INSTALLATION OF THE RIGHT REVEREND PAT- RICK R. HEFFRON, D. D., AS BISHOP OF WINONA.

The Right Reverend Patrick R. Heffron, D. D., (consecrated May 19, 1910), was installed as head of the diocese of Winona succeeding the late Right Reverend Joseph B. Cotter (d. June 27, 1909), on Tuesday, May 24, 1910. The simple and impressive ceremony which took place in the St. Thomas Pro-Cathedral, Winona, began at 10 a. m. Archbishop Ireland presided. The

Papal bull of appointment was read in the Latin version by the Reverend John Seliskar, Ph. D., of the St. Paul Seminary, and in the English translation by the Reverend John P. Sherman, pastor of St. Mary's Church, Worthington. The new bishop, vested in cope and mitre was then conducted to the throne and presented with the ring and crozier, the insignia of the episcopal office, by the Archbishop. The clergy of the diocese advanced to the throne and kneeling kissed the bishop's ring in token of obedience to the newly installed authority; after which the bishop imparted his benediction to the assembled congregation.

Following this the Reverend J. A. Cummiskey, assistant pastor of St. John's parish, Rochester, read congratulatory messages from Cardinal Merry del Val, the Most Reverend Diomedede Falconio, Cardinal Gibbons; from the alumni of the America College in Rome; from the alumni of the St. Paul Seminary in Michigan, Illinois, and in California; from the St. Paul Seminary Alumni Association, and from the students of the St. Paul Seminary. The Reverend Robert Hughes, pastor of St. John the Baptist parish, Mankato, in the name of the clergy and laity of the diocese of Winona welcomed Bishop Heffron to his See and pledged the loyal support of all to their new bishop. Bishop Heffron's response to the latter showed deep appreciation for the welcome extended to him and promised his untiring efforts for the good of his flock.

Solemn High Mass was then celebrated by the Right Reverend Monsignor Coyne, pastor of St. Patrick's parish, Lanesboro, with the Reverend J. A. Cummiskey as deacon and the Reverend Leo Gossman, pastor of All Saints' parish, New Richland, as sub-deacon; the Reverend Joseph Schneider, pastor of St. Columba's parish, Iona, acted as master of ceremonies. Present in the sanctuary for the installation services with Archbishop Ireland and Bishop Heffron were Bishops McGolrick, O'Reilly, Trebec, Busch and Lawler. Practically all the priests of the Winona diocese and many from the archdiocese of St. Paul and elsewhere occupied

seats immediately outside the chancel railing. The sermon of the occasion was preached by the Archbishop, who reviewed the history of the diocese and paid a glowing tribute to its first bishop, the Right Reverend Joseph B. Cotter, as well as to the newly installed successor.

Following the ceremonies the Knights of Columbus entertained the bishops and clergy at luncheon in the K. C. hall. Speeches of congratulation were made by the Archbishop, by all the visiting bishops and by Fathers Wurst of Wabasha, Maddock of Chatfield, Gallagher of Winona, Cieminski of Wells and Monsignor Coyne of Lanesboro, to which Bishop Heffron responded. The Reverend Robert Hughes acted as toastmaster. After the banquet the visitors were taken on a sight seeing tour of the city.

The festivities of the day were brought to a close by a public meeting in honour of the new bishop, held at the opera house in the evening. Preceding this event several thousand citizens, irrespective of religious denominations, passed in line through the parlour of the Winona Hotel, where the new bishop held a reception. In the receiving line were Archbishop Ireland, Bishop Heffron, Bishop Busch, Father P. J. Gallagher, Mayor Hamilton, and the local reception committee. The party then proceeded to the opera house where an audience of fully fifteen hundred had gathered. Mr. Edward Lees acted as spokesman of the meeting and introduced the various speakers. The Reverend Mr. Frank Doran speaking for Mayor Hamilton, who occupied a place on the stage, delivered the address of welcome in behalf of the city. City Attorney Richard A. Randall spoke for the Catholics of Winona who, he declared, numbered approximately one-half of the population. Mr. L. L. Brown representing the Winona Board of Trade voiced the welcome of industrial and commercial Winona. He was followed by Bishop Busch. Bishop Heffron then briefly responded, cordially thanking the citizens of Winona for their warm greetings and declaring he would do all in his power to further the good and pros-

perity of the city in which he was about to make his home. Archbishop Ireland closed the meeting with a few reminiscences of early southern Minnesota. He congratulated Bishop Heffron on being appointed to so fair a city, and the city of Winona on receiving so able a prelate and so loyal a citizen.

THE INSTALLATION OF THE RIGHT REVEREND JAMES O'REILLY, D. D., BISHOP OF FARGO.

The Right Reverend James O'Reilly, D. D., (consecrated May 19, 1910) was formally installed as Bishop of Fargo¹ succeeding the late Right Reverend James Shanley (d. July 16, 1909) on Wednesday, June 1, 1910. The ceremonies of the installation began in St. Mary's Cathedral, Fargo, at 9:30 a. m., and were conducted by Archbishop Ireland. The Papal bull appointing Bishop O'Reilly to the See of Fargo was read by the Reverend M. J. O'Driscoll, chancellor of the diocese; after which the enthronement of the new bishop and the presentation to him of his insignia of office took place. The clergy of the diocese then filed before the throne paying the usual act of homage to the new head of the diocese.

The address of welcome on behalf of the clergy was delivered by the Reverend John W. Considine, pastor of St. Patrick's parish, Minto, to which the bishop made a brief but cordial and appreciative response, full of earnestness for the new work to which he had been appointed.

Solemn High Mass was then celebrated by the Reverend Thomas Egan, the Rector of St. Mary's Cathedral, with the Reverend J. E. L. Lee, pastor of the Sacred Heart parish, Oakwood, and the Reverend P. A. Duerr, pastor of St. Boniface's parish, Lidgerwood, as deacon and sub-deacon, respectively. The Reverend Matthew

¹This is the first installation under the title of Bishop of Fargo, as the late Bishop Shanley was installed as Bishop of Jamestown.

M. Correy, pastor of the Sacred Heart parish, Cando, and the Reverend Peter McGeough, assistant-rector of the Cathedral, had charge of the ceremonies. Attending the services were Bishops McGolrick, Trobec, Heffron, Busch, Wehrle, Corbett, and Lawler; besides about one hundred priests and a congregation that occupied all available space in the Cathedral.

The installation sermon was preached by Archbishop Ireland. He began with a eulogy of the first Bishop of Fargo, saying "It is becoming that during the ceremonies of this day, the name of John Shanley, who one year ago was the Bishop of Fargo, should be mentioned. . . . Bishop Shanley did a wonderful work during the twenty years of his office. He established the Holy Church on a firm foundation. He extended God's service across the prairie for four hundred miles. What he did, the works are here today to proclaim. There are numerous churches, school houses, hospitals, places of learning, and orphanages. There are numerous clergy. And then, too, is this beautiful Cathedral and the Bishop's house that stands near by, monuments to his memory. In this diocese during the twenty years which began with a very small number of churches or chapels we now have many. From this diocese that sprang up out of the wilderness, one might say, there are now two." In this connection he recalled the fact that when he first suggested at a meeting of the Hierarchy held in the East that a bishop be appointed for the Dakotas the project was more or less derided, as there were only four or five priests in the entire territory comprising the Dakotas of today; now, he pointed out, in the second generation of the Catholic Church in Fargo there are four bishops and as many dioceses. Continuing he spoke of the meaning of the ceremony which had just taken place, and explained the idea of Apostolic succession which linked that day of installation with the time when Peter received the first commission as Head of the Church. He further touched on the needs of the Church of today, emphasizing the necessity of parochial schools in

the struggle against unbelief. In presenting Bishop O'Reilly to his people, the Archbishop said: "To the Fargo people, I want to say Christ has sent you a good shepherd. He will have no other aim but your good and the good of the Fargo diocese. He comes here capable, with energy, with his love and with his blessing. He comes to you with his prudence and his experience, and he will be ever watchful of your interests."

At 2:00 p. m. an elaborate banquet was given at Pirie hall by the Knights of Columbus in honour of Bishop O'Reilly and his guests. Father Egan acted as toastmaster. The speakers were: Bishop Wehrle, Judge Carmondy of the State Supreme Court, the Reverend John F. Dolphin, pastor of St. Stephen's parish, Minneapolis, and Bishop Heffron. After Bishop O'Reilly responded, Archbishop Ireland spoke on the early history of North Dakota. "When I first saw North Dakota," said the Archbishop, "I never expected to see the sights I have witnessed this day. It was in 1879 that I first journeyed this way, in company with a small party. We were looking for a place to extend our ministrations. We traveled the entire line of the Northern Pacific as it was then constituted and stopped at a little place called Gladstone. There was a small village at the present site of Fargo, a few houses at Valley City, but the country was very sparsely settled if one may call it settled at all." . . . At that time North Dakota was not apparently a land of promise. I remember that during the Indian wars a company from Minneapolis chased the Indians to the Missouri river and when the soldiers came back they said this country was the worst ever; that there was nothing here but Alkali. But on the great state went, the Alkali disappeared in vapor, the soil opened up and gave bright promise to the future, a promise that by the way has been more than fulfilled."

In the evening a public reception was tendered Bishop O'Reilly in the Knights of Columbus hall, and hundreds of every denomination called to meet the new bishop and to pay him their respects.

RECEPTION TO THE RIGHT REVEREND JOHN J. LAW-
LER, D. D., AUXILIARY BISHOP OF THE ARCH-
DIOCESE OF ST. PAUL.

A testimonial reception and banquet was given in the Palm room of the Saint Paul Hotel on Thursday evening, June 2, by the Catholic clergy and laity of St. Paul in honour of the Right Reverend John J. Lawler, who on May 19 had been consecrated as Auxiliary Bishop of the St. Paul archdiocese. About two hundred and fifty were present to extend congratulations to the new bishop. Mr. John A. Hartigan introduced Judge E. W. Bazille, who acted as toastmaster of the evening.

The programme of speakers and subjects assigned was as follows: Mayor Herbert Keller,—“The City of St. Paul;” the Reverend P. M. Jung, pastor of St. Matthews parish, St. Paul,—“John J. Lawler, the Seminarian;” the Reverend Thomas J. Gibbons, pastor of St. Luke’s parish, St. Paul,—“Father Lawler the Parish Priest;” the Honorable John W. Willis,—“Bishop Lawler, the Scholar;” Mr. George N. Gerlach,—“Bishop Lawler, the Citizen;” and Justice T. D. O’Brien of the State Supreme Court,—“Bishop Lawler, the Executive.” All spoke in the highest complimentary terms of the various periods and phases of the new bishop’s career.

A feature of the evening was the presentation of a check for \$4,500 to Bishop Lawler, the amount being contributed by the members of the Cathedral parish. A bound memorial containing the greetings and the names of the contributors to the fund accompanied the check. Mr. James C. Nolan made the presentation speech.

Bishop Lawler in his response showed his deep appreciation of the honours accorded him. He expressed his grateful feelings not only for the demonstration of the evening, but also for the generous support he had unfailingly received from his parishioners and told of the pleasure it gives him to continue his residence and work among them.

THE INSTALLATION OF THE RIGHT REVEREND
TIMOTHY CORBETT, D. D., AS BISHOP OF
CROOKSTON.

The Right Reverend Timothy Corbett, D. D., (consecrated May 19, 1910) formerly Rector of the Sacred Heart Cathedral, Duluth, was installed as first bishop of the newly-created diocese of Crookston, Minnesota, Tuesday, June 7, 1910. The new bishop arrived in Crookston at 7:00 a. m., Monday. He was met at the depot by many priests of the new diocese; the street from the Great Northern depot to the Church of the Immaculate Conception was lined on both sides by about one thousand Knights of Columbus from Grand Forks, Duluth, Crookston and from surrounding towns, and by the members of the Catholic Order of Foresters.

At the church prior to the Mass which was celebrated by Bishop Corbett, the Reverend E. Fayolle, pastor of St. Joseph's parish, Red Lake Falls, welcomed the Bishop. In answer Bishop Corbett said: "I know the self-sacrificing industrious character of the priests in this diocese, and I know what can be expected of them. Let everyone assume the responsibility that falls upon him." With the people he pleaded eloquently for unity of action and co-operation in the great work before him, the building up of the diocese of Crookston; and promised that with their generous assistance and support it would not be long before corner-stones would be laid for a great school, Cathedral and residence.

At the installation service proper, which began at 10:00 a. m., the following day Archbishop Ireland officiated. The usual rites that mark such an event took place before Bishop McGolrick of Duluth and about thirty priests and a large congregation. The sermon was preached by the Archbishop.

Luncheon was served at noon in honour of the new bishop by the ladies of St. Mary's and of St. Anne's congregation. For upwards of three hours during the course of the afternoon, Bishop Corbett,

assisted by Archbishop Ireland and Bishop McGolrick received, it is claimed, over five thousand residents of the diocese.

In the evening at 8 o'clock a public testimonial meeting was held in the Crookston Auditorium, State Senator A. D. Stephens presided. On the platform were seated besides the church dignitaries and the visiting priests, members of the different G. A. R. posts in Northwestern Minnesota. The principle speakers were Archbishop Ireland, Bishop McGolrick and the new Bishop, all of whom were warmly greeted.

THE INSTALLATION OF THE RIGHT REVEREND VINCENT WEHRLE, D. D., O. S. B., AS FIRST BISHOP OF BISMARCK.

On Thursday, June 16, 1910, the Right Reverend Vincent Wehrle, D. D., O. S. B., formerly Abbot of St. Mary's Abbey, Richardton, North Dakota, was formally placed in charge of the newly erected diocese of Bismarck as its first bishop. The usual installation ceremony took place in St. Mary's Cathedral at 10:30 a. m., Archbishop Ireland presiding. The letters of the Holy Father creating the See of Bismarck were read by the Reverend M. J. O'Driscoll, Chancellor of the Diocese of Fargo, who also read in both Latin and English, the Papal bull appointing Bishop Wehrle to this bishopric.

The services were preceded by a parade of the Catholic organizations of Bismarck and of various other points on the Missouri slope. Nearly two thousand men it is claimed marched in procession on this occasion.

The officers of the Solemn High Mass which followed the installation service were: the Reverend Bernard Strassmeier, O. S. B. of the St. Peter's Indian Mission, Fort Yates, celebrant; the Reverend Francis Gerschwyler, O. S. B., of the St. James Indian mission, Porcupine, deacon; the Reverend D. F. O'Sullivan, pastor of St.

Joseph's parish, Bowbells, sub-deacon; Father Vincent, O. S. B., of St. Mary's Abbey, Richardton and Father Benedict, O. S. B., of St. John's Abbey, Collegeville, Minnesota, masters of ceremonies. About forty priests and a congregation that filled the Cathedral to the doors witnessed the exercises. Archbishop Ireland preached the sermon.

At 3:00 p. m. the annual assembly of Catholic laymen of the diocese was held in the Bismarck armory. Bishop Werhle was the first speaker of the afternoon. He addressed the meeting on the relationship of Catholic societies to the Church. The Honorable T. R. Mockler spoke on the Knights of Columbus; and the Honorable John Sullivan of Mandan, on the duties of the Catholic layman as a citizen. The Archbishop closed the afternoon's programme with appropriate remarks. Bishop Werhle addressed the congress again in the evening speaking in the German language, asking for generous co-operation on the part of the laity in making the new diocese a credit to themselves and the Church.

The priests of the new diocese met their bishop in conference at 7:00 p. m. To each of the clergy were given copies of the "Exhortation of Pius X to the Catholic Clergy" and a "Manual of Episcopal Visitation." The Reverend Michael J. Hiltner, pastor of the parish of Our Lady of Mt. Carmel, Mt. Carmel, was appointed Vicar-General of the diocese of Bismarck and pastor of St. Mary's Cathedral. The Very Reverend Michael J. Hiltner, the Reverend J. Raith, pastor of St. Leo's parish, Minot, the Reverend P. W. Schardt, then pastor of St. Mary's parish, Hague, and the Reverend Clement Dimpfl, O. S. B., pastor of St. Joseph's parish, Mandan, were made diocesan consultants. The Reverend Alphonse Henn, O. S. B., pastor of the Sacred Heart parish, Glen Ullin then presented the new bishop with a purse of \$2,500 contributed by the priests of the diocese, for which Bishop Wehrle expressed himself as being cordially grateful.

The series of demonstrations was brought to a close at 7:30 p.

m., by a public reception and banquet tendered the Archbishop and the new Bishop. Patterson's Hall was the scene of the event. In the receiving line with the prelates were His Excellency Governor John Burke, who was the host of the Archbishop during the latter's visit to the city, Dr. F. B. Strauss, and General E. A. Williams. It is estimated that fully one thousand people met and greeted the new bishop on this occasion.

THE INSTALLATION OF THE RIGHT REVEREND JOSEPH F. BUSCH, D. D., AS BISHOP OF LEAD.

The Right Reverend Joseph F. Busch, D. D., (consecrated May 19, 1910) formerly director of the St. Paul Diocesan Missionary band with headquarters at Excelsior, Minnesota, was duly installed on Tuesday, June 21, by Archbishop Ireland, as Bishop of Lead, South Dakota, succeeding the Right Reverend John N. Stariha who resigned from the See in March, 1909 owing to ill-health. The ceremony took place in St. Patrick's Cathedral, Lead, and began at 10:30 a. m. The Papal bull of appointment was read in Latin by the Reverend William Busch, assistant pastor of St. Luke's parish, St. Paul, a brother of the new bishop, and the Papal letter to the people of the diocese, in an English translation by the Reverend James Sampon, pastor of St. Michael's parish, Kennebec. The address of welcome was delivered by the Very Reverend M. J. Naesen, V. G., pastor of St. Ambrose's parish, Deadwood, to which Bishop Busch made a brief response.

The Reverend T. J. McCarthy, rector of St. Patrick's Cathedral, was the officiant at the Solemn High Mass which followed the installation ceremonies. He was assisted by the Reverend M. J. Staeten, pastor of the Immaculate Conception parish, Rapid City, as deacon; and the Reverend Columban Bregenzer, O. S. B., pastor of St. Aloysius' parish, Sturgis, as sub-deacon. Sermons were

preached on the occasion by Archbishop Ireland, and by Bishop O'Gorman of Sioux Falls.

The festivities incident to the event of the installation began on Monday evening when the city of Deadwood tendered a reception in the Deadwood theatre to Archbishop Ireland, Bishop O'Gorman, and Bishop Busch. Seated on the stage with the church dignitaries were Father Naesen of Deadwood, Father McCarthy of Lead, Father D. F. Desmond, pastor of St. Martin's parish, Huron, Father F. Digmann, S. J., in charge of the St. Francis Indian Mission, Father William Busch, Judge W. G. Rice, Mayor W. E. Adams, and the members of the Deadwood Business Club. President Franklin of the Business Club, under whose auspices the demonstration was held, presented Mayor Adams who welcomed the distinguished guests to the city and introduced Judge Rice as presiding officer of the evening's programme. Bishop Busch in a short and appropriate speech thanked the citizens of Deadwood for their kindly greetings. Bishop O'Gorman told his hearers among other things that he had lately been reading a book written by a French nobleman, who years ago was engaged in the cattle business near Hermosa. The author wrote of people and conditions of twenty-five and thirty years ago and painted both in a manner that was shocking to contemplate. The Frenchman's work was referred to as portraying in its descriptions of lawlessness a striking contrast to the Deadwood of today and the cultured audience before which the bishop spoke. The speaker said that at some future date he would translate the book and dedicate it to the Black Hills pioneer society. Archbishop Ireland was then introduced. From the nature of the introduction the Archbishop inferred that he was expected to speak on a subject of national importance. Calling attention to the wonderful growth of the Black Hills region, to that of the Dakotas and the country in general he turned his discourse to the treatment of the spiritual conditions that lie at the root of such achievement. It is the spirit of individualism he de-

clared that has built up this country and made it great. There are two classes of men for whom he has profound affection; the pioneer because he is essentially the typical American; and the old soldier because he himself is one of them, and they risked their lives to keep unsullied every star in the flag. This is the land of opportunity but also the land of individuality. Whatever the future wrongs and mistakes may be, the sense of personal worth, a compliment of individualism will keep America what she is today, the greatest nation on earth. After paying a glowing tribute to the dignity of democracy, he pleaded eloquently for the exercise of personal conscience as the true basis of government by the people. The conscience of the individual, of the statesman, of the employer and the employe are supremely necessary in America because the government comes from the people, and it will be their judicious handling of it that will insure its permanency. In conclusion the Archbishop emphasized religion as the bulwark that will protect society against the prevalent storms of materialism and unbelief. Coming as the Archbishop remarks did at the time of the well-known labour disturbance in the Black Hills region they were interpreted as having bearing on local conditions. After the addresses the audience filed upon the stage and were presented to the visiting prelates.

At four o'clock on the afternoon of the installation the children of the parochial school also gave a reception to the new bishop and his distinguished guests. And in the evening at the Lead Coliseum a function similar to that of Deadwood took place. Attorney Chambers Kellar delivered the address of welcome in behalf of the citizens of Lead, Mayor Howard's illness making it impossible for him to be present, Judge Russell and Mr. J. J. Morrow, representing the Catholic laity, extended greetings. Bishop Busch responded; and Archbishop Ireland's speech closed the evening's programme.

THE VISIT OF VINCENT CARDINAL VANNUTELLI TO ST. PAUL AND MINNEAPOLIS.

Tuesday and Wednesday, September 21 and 22, were made notable by the visit of Vincent Cardinal Vannutelli, prefect of the Apostolic Segnatura, the supreme tribunal of the Roman Curia, who had been the special envoy of Pius X to the Eucharistic Congress held at Montreal, Canada (September 6-11). The coming of the Cardinal was an event memorable for the Catholics of St. Paul not only because they entertained a noted Prince of the Church, but because St. Paul was the first city in the United States to do him honour. The distinguished visitor came to St. Paul as the guest of Archbishop Ireland.

His Eminence arrived on Tuesday, September 20, at about 8:00 a. m. from Winnipeg where he had spent a few days after leaving Montreal. With the Cardinal came several prominent members of the Italian Church and the nobility: the Right Reverend Monsignor Michael Lega, secretary to the Roman Rota; the Right Reverend Monsignor Tampieri, of the staff of the Papal Secretary of State; the Right Reverend Prince de Croy; M. L'Abbe Gelase Uginet, secretary to Cardinal Vannutelli; Commandatore Kelly of New York, a knight of the *Cappa e Spada*, (cap and sword); Count Galileo Vannutelli, nephew of the Cardinal; Count Cogiatti, and Emil Hebert. The Right Reverend Denis J. O'Connell, Auxiliary Bishop of San Francisco accompanied the party from Montreal. They were met at the Union Station by Archbishop Ireland, Bishop O'Gorman, Bishop Lawler, a large number of priests of the diocese, and the laymen's reception committee numbering nearly one hundred. Greetings having been extended the Cardinal and his entourage were taken to the Cathedral residence. Eight mounted policemen preceded the line of carriages, and the laymen's committee acting as escort walked beside and behind the Cardinal's conveyance.

At the Cathedral, the Cardinal offered the Holy Sacrifice of the

Mass in the presence of a congregation that the venerable building has seldom in its history contained. Present in the sanctuary with Archbishop Ireland and Bishop Lawler were the Most Reverend Alexander Christie, D. D., Archbishop of Oregon City, Portland, Oregon; the Right Reverend Thomas O'Gorman, D. D., Bishop of Sioux Falls, South Dakota; the Right Reverend John P. Carroll, D. D., Bishop of Helena, Montana; besides a number of priests and seminarians. The escort of laymen occupied seats in the front of the church. During the celebration of mass the children's choir of the Cathedral School sang appropriate hymns. At the conclusion of the service the party left the Cathedral in procession, the Cardinal's hand raised in benediction as he passed along the aisle. Outside crowds had gathered to get a glimpse of the Prelate, who could be easily recognized even without the insignia of his office. He was enthusiastically cheered again and again, and smiled and bowed from side to side as he passed through the multitudes, his countenance beaming with evident satisfaction at the reception accorded him. The procession filed down the front central steps and into the Cathedral residence where the party breakfasted as the guests of Bishop Lawler.

The Cardinal was then taken in an automobile to the New Cathedral building, the exceptional situation and magnificent proportion of which he much praised. It had been prearranged to have a lintel placed in position on the south west door of the transept during the Cardinal's visit to the Cathedral and also to request His Eminence to superintend the placing of the large block of granite in position. The Prelate directed the affair with unfeigned delight. Following the setting of the "Vannutelli Stone" the party was conducted through the building. The architect, Mr. E. L. Masqueray, and Mr. Leo Hermant, the artist and sculptor who is furnishing the models for the interior statues, were on hand to see that no point of interest escaped the distinguished visitor. The Cardinal then proceeded to the residence of Archbishop Ireland

for a short rest prior to visiting the various Catholic institutions in the city.

At 11:30 the Cardinal and party arrived in automobiles at the seminary. As the party approached the grounds they were saluted by the St. Thomas College band and the cadets drawn up in military formation. The seminarians lined the driveway from the Summit Avenue gateway to the Administration building, and as His Eminence passed along he was greeted with cheers of *Evviva Pio Decimo! Evviva il Cardinale Vannutelli!* He showed his marked appreciation of these familiar greetings by generous waving of his hat. On the front porch of the seminary His Eminence was received by the Very Reverend rector and the faculty and by a group of the older priests of the archdiocese. After this the Cardinal retired for a brief respite from the exertion of the morning, while the remainder of the party withdrew to the seminary parlours where an informal gathering was held.

Luncheon was served promptly at 12:30 p. m. The entrance of the distinguished party into the dining-hall was the signal for the singing of the *Ecce Sacerdos Magnus* by the seminary four-part choir. Besides the Cardinal and the clerical members of his suite, and Archbishop Ireland there were seated at the Cardinal's table on this notable occasion the following prelates: the Most Reverend Alexander Christie, D. D., Archbishop of Oregon City, Portland, Oregon; the Right Reverend Thomas O'Gorman, D. D., Bishop of Sioux Falls, South Dakota; the Right Reverend James Trobec, D. D., Bishop of St. Cloud, Minnesota; the Right Reverend James O'Reilly, D. D., Bishop of Fargo, North Dakota; the Right Reverend John P. Carroll, D. D., Bishop of Helena, Montana; the Right Reverend Mathias C. Lenihan, D. D., Bishop of Great Falls, Montana; the Right Reverend Joseph F. Busch, D. D., Bishop of Lead, South Dakota; the Right Reverend Timothy Corbett, D. D., Bishop of Crookston, Minnesota. At the same table also were the following St. Paul laymen: Judges Kelly and Bazille, Messrs Foley,

Smith, C. D. and T. D. O'Brien. About one hundred and twenty priests and the laymen's reception committee occupied places in the body of the refectory. At the conclusion of the luncheon the Archbishop welcomed in the French language his distinguished guest to St. Paul and assured him that though he would be honoured in larger cities and by larger gatherings, yet nowhere would he receive a heartier greeting, nowhere would he find a people more loyal to the Holy Father and more devoted to religion than the Catholics of St. Paul. In behalf of the faculty and students of the seminary Mr. Martin P. Weidner of the archdiocese of Chicago then read a Latin address, the text of which is as follows:

Eminentissime Princeps:

Haec quidem dies, festivitate et laetitia praefulgens, prorsus est tibi nostris salutationibus plena. Namque hodie ea aperte signantur, quae nobis sunt maximi honores et gaudia. Nec unquam nempe antea—imo vero a Seminario nostro almo semperque grato condito—haec magna ad gratulanda sunt praebita. Quid enim? Sane utique non tantum ille, qui amplissima sancti cardinalatus dignitate est ornatus, verum etiam qui sacrae ipsius curiae Romanae lectissimus est socius, hodierna die e longinquo pergratissimus huc pervenit. Quapropter Eminentia Vestra Reverendissima, nos et magistri et discipuli una idipsum sentientes hic contionati sumus, ut attestationi concordi de adventu tuo gratulemur; eoque quo decet honore te excipere, venerari, salutemque dicere possimus.

Porro lingua oreque nostro solutis in re celebranda quid considerari oporteat nobis esse videndum. Quo proposito citius dixerimus, nos, de rebus quae a tua singulari prudentia pro Christi Ecclesia sunt gestae, te felicissimum imprimis praedicare debere. Quam haec sint insignia, quam sint copiosa et multiplicia, in toto Catholico orbe quomodo emineant ac splendeant, quis dicere potest? Plane numerus non angusto fine concluditur nec brevibus terminis coercetur; et vere fructus ex annis muneris tui praecellentissimi, sunt tibi magna premiorum gaudia.

Insuper sunt duo quaedam alia perspicua, quae, Eminentia Vestra praesente, magis manifesta esse videntur. Etenim nobis mirantibus praeclare in memoriam nostram revocantur, atque ad contemplationem proponuntur,—sacratissimum videlicet Eucharistiae sacramentum (nuperrime te illustrissimo Praesule, et exul-

tante Ecclesia tam magnifice excultum,) necnon et Beatissimus Pater, Pius Decimus Papa, Supremus Universalis Ecclesiae Pastor, cujus sanctitate ob officii tui praestantiam Eminentia Vestra est propinqua. Haec quidem duo, perapte in mentibus nostris sociantur quae quippe ex utraque parte tum interioris tum externae vitae Ecclesiae sint fontes; adeoque ut omne Religionis incrementum ex his ambobus divinitus effluant. Itemque sunt quasi lineae quae ad centrum quoddam populos christianos ducunt ita ut omnes sint in se unum, sicut Pater et Filius sunt unum in Deo secundum verba dilucidissima Joannis: "Oro, Pater, ut omnes unum sint sicut ego et tu; ut sint consummati in unum."

Quae quidem omnia, potissimum nos Seminarii alumnos admovent, a quibus vehementer penitusque optatur ministerium illud Eucharisticum, et divina ad id muneris pertinentia; ad quos etiam, ut Religio Christiana promoveatur, sane spectat, quo Romanae Sedis auctoritas magis magisque splendescat.

Neque tandem officio nostro deesse debemus, non potius profitentes fidemque ex animo praestantes Beatitudini Suae feliciter regnanti Pontifici, cujus doctrina et sanctitate fulget Ecclesia. Nequaquam enim ignari sumus, quam fortiter devicerit eos qui laesiones fidei injuriasque Christi *lamentabiles* patrare quaerebant; tantamque *pascendi Dominici gregis* fuisse sollicitudinem ut Christi Ecclesia reficiatur, et ad finem sanctum obtinendum magnopere roboretur. Praeterea non solum plura illa quae sunt sacerdotii claro in lumine collocavit, et *cleros* ut ad haec mira Dei animas commoverent enixe est hortatus, verum etiam exemplo vitae ejus sanctae et meritis verba auctoritate et gravitate praedita muniantur atque firmentur.

Itaque ergo, Eminentissime Princeps, te ad Seminarium nostrum sic fauste perventum salvere atque valere nos iterum amanter jubemus. Quasnam tandem tibi benignissime advenienti referemus gratias? Quamquam vero alacri animo laetamur, haec gratulabunda vires nostras edicendi superant exceduntque. Profecto tamen verba gaudentis Apostoli eloquentes "in azymis sinceritatis et veritatis" nos tibi honorem praebemus. Denique, Eminentia Vestra Illustrissima ac Reverendissima, ad civitatem Sancti Petri, ad sacrae Ecclesiae vitae principium et fontem, ad ipsa antiqua sanctae Fidei cunabula, Romam scilicet redeuntem, te obsecramus, ut illuc tecum perferas observantissimam erga te reverentiam, nostraeque fidei et obsequii Apostolicae Sedi testimonium firmissimum.

An embossed copy of the address was presented to the Cardinal

as a souvenir of his visit. In reply His Eminence thanked the Archbishop for his hearty welcome, and the faculty and students of the seminary for the reception accorded him and for their devotion and loyalty to the Holy Father. He congratulated the students on the special advantages which they enjoyed in the St. Paul Seminary and reminded them of the great service which they were called to do; he advised them to prepare earnestly and thoroughly to keep up the magnificent work which the Church is doing in this county.

After the luncheon, the guests paid a visit to St. Mary's Chapel and here was witnessed one of the most impressing scenes of the Cardinal's visit. As the Archbishop with his guests entered the chapel followed by the bishops and priests and marched to the sanctuary, a hymn was sung by the choir. In the center of the sanctuary His Eminence took his place kneeling on a prie-dieu draped in red with Archbishop Ireland and Archbishop Christie a little to the rear on either side, while the visiting bishops and monsignors knelt about the sanctuary. The Cardinal engaged in silent prayer for a few moments, his flowing red robes, significant of his office in picturesque contrast to the purple of the bishops. Then slowly the venerable Prelate arose and having ascended the altar steps turned and solemnly imparted the Papal benediction. The party then retired to the seminary parlours where the Cardinal held a reception for all present.

After leaving the seminary the Eminent churchman and his party visited St. Thomas College where they were received by the faculty and the cadets—the latter being drawn up in the military attitude of salute. The cannon boomed a welcome as the Cardinal appeared on the balcony from where he was to review the college battalions. He was especially interested in the maneuvers of the smaller companies and expressed his admiration for the facility and skill with which they executed the difficult formations. Cadet Lieutenant-Colonel Coughlin read a Latin address expressive of

the great honour conferred upon the college by the visit of the Roman prelate. The visitor was assured that while the students were well drilled in military tactics, the other branches of knowledge were not neglected: . . . "to none of our fellows do we yield in good citizenship or morality; in our college the humanites and the more modern branches of a liberal education are cultivated, religion dominates and flourishes," so that, "if not priveleged to run together the risk of our lives for our native land we are at heart being drilled to consecrate our young minds and hearts upon the altar of hereditary truth. Your Eminence presence, therefore, we venerate, your departure we shall escort with every young wish and prayer. You will visit on this side of the Atlantic among other cities, many schools; but none will you find more thriving, more observant of your person and none more loyal to the See of Rome." The Cardinal replied briefly in Latin expressing his gratitude for the cordial reception given him and promising to bear to the Holy Father the message of devotion and loyalty so generously offered by these young soldiers of the Church and country.

At St. Catherine's College, whither the party proceeded after leaving St. Thomas College, another enthusiastic reception awaited them. An address in Italian presented in behalf of the Sisters and pupils was read by Sister Clara of the college faculty. The Cardinal replied in the same language and spoke interestly about the Eucharistic Congress, especially about the great procession; he exhorted the students to cultivate a special devotion towards Our Lord in the Blessed Sacrament, reminding them that a devotion daily nurtured by exercise amid such favorable surroundings, would remain with them through their lives. After bestowing the Papal benediction the Cardinal returned to the Archbishop's residence after a day of almost ceaseless activity, and prepared for the evening programme.

The Catholic laity of St. Paul, wishing to join with the various Catholic institutions of the city in extending to Cardinal Vannu-

telli a hearty welcome, and to show through him their loyalty and devotion to the Holy Father had arranged a fitting entertainment for the evening of the Prelate's first day in St. Paul. At six o'clock His Eminence and suite together with Archbishop Ireland and the visiting dignitaries were taken to the Saint Paul Hotel where a banquet had been prepared in honour of His Eminence. The large banqueting hall, opened for the first time on this occasion, was elaborate in its decoration of red and gold. A mammoth floral design representing the coat-of-arms of the Cardinal was placed near the table of honour. This evidence of appreciation for the office he represented was especially pleasing to the Cardinal and he did not fail to express his gratification during the course of the evening. Besides the Cardinal and his suite, the Archbishop and the visiting prelates there were also present at the banquet: Mayor Keller of St. Paul and about two hundred prominent Catholic laymen. At the close of the banquet the distinguished visitors were taken in automobiles through the principal streets of the city to view "the Diamond Way" lighted during the evening in honour of the Archbishop's guest.

The drive ended at the Auditorium where an audience larger it is claimed than any ever before held in the immense hall, awaited to welcome the venerable member of the Roman Curia. Fully twelve thousand people had assembled to greet him.

The platform prepared for the Church dignitaries and the speakers was draped with the American and the Papal colors. The Cardinal was driven into the building in his automobile and as he descended from the conveyance and proceeded to the raised dais, cheering was renewed again and again, and continued until the whole party took seats on the platform. With the Prelates and priests and about a score of representative laymen, on the stand were also His Honour Herbert P. Keller, Mayor of St. Paul, and His Excellency Adolph O. Eberhart, Governor of Minnesota. Archbishop Ireland presided at the meeting and introduced Mayor

Keller who warmly welcomed Cardinal Vannutelli to the city, "founded by Catholics and named in honor of the little log chapel dedicated by Father Galtier to the 'Apostle of the Gentiles.' " Governor Eberhart dwelt on the high standard of morality and citizenship upheld by the Catholic Church—a good Catholic means a good citizen; he referred to the important part played by Catholics in upbuilding the State of Minnesota. In the name of the two and a quarter million inhabitants he heartily welcomed the Cardinal to Minnesota and assured him that though its citizens might be divided on points of doctrine, they were all united in their admiration and esteem for the principles of truth and morality inculcated by the Catholic Church. The Honorable C. D. O'Brien representing the Catholic laity of St. Paul, read an address in which he assured the Cardinal that the Catholics of St. Paul were fully cognizant of the high honour granted them by His Eminence's presence, and that the welcome extended to him on this occasion was a testimony of their respect to his own person and dignity as well as of their love and fidelity toward the Sovereign Pontiff. The speaker begged His Eminence that upon his return he would express to the Holy Father gratitude and thanks for the benediction which His Holiness had through his representative imparted to the Catholics of St. Paul.

Archbishop Ireland addressed the assembly. "There is always a most gracious welcome in St. Paul," His Grace said, "for whoever comes to us as the representative of the Sovereign Pontiff. On the present occasion the warmth of that welcome is intensified by the fact that His Eminence Cardinal Vannutelli comes as our friend. For more than a quarter of a century I have known him and never have I visited Rome without being made to feel that in the Eternal City there was one whose aid for the Northwest I had never invoked in vain. Permit me to express my personal thanks to Cardinal Vannutelli for the friendship I have enjoyed for so many years. I know that it has been his wish to come to America

to see for himself the condition of the Church and to assure himself by personal observation that all he had heard of the greatness of this country was no exaggeration. His selection as Papal Legate to the Eucharistic Congress afforded him the opportunity so long dreamed of. And the first city in the United States on which his eyes rested is St. Paul. Welcome therefore to St. Paul and to the entire Northwest: that you are indeed welcome is attested by this large concourse of people who have assembled here to do homage to you personally and through you to the august person of the Holy Father whom you represent.

“You come to us as the chosen ambassador of our spiritual Chief, of him who as Pope of Rome, is the living embodiment of the Papacy. Nearly two thousand years ago the Papacy was called into being and ever since it has been the great spiritual force energizing the activity of the Catholic Church in its efforts on behalf of humanity. Prejudiced writers may discover here and there occasion for criticism of the Papacy because of circumstances of time and place or conditions of people for which it was not responsible; but he who interprets aright the history of the ages cannot fail to be convinced that these apparent defects, like the mist which occasionally veils the force of the sun, only serve to show by contrast the brilliancy of the light of truth and righteousness which the Papacy has shed over the world. I appeal with confidence to the history of two thousand years in confirmation of the statement that the Papacy has been the sole saviour of the world from ruin. It witnessed the passing away of the earth's greatest dynasties and kingdoms; it survived the upheaval and destruction of human institutions and flourishes today with undiminished vigor and untarnished lustre. It made possible the spread of the Gospel of Christianity to the uttermost parts of the earth. Who was it that sent Augustine into England? The Popes of Rome. Who sent Patrick to Ireland? The Popes of Rome. Who commissioned Boniface to penetrate the Black Forest and preach the faith in

Germany? The Popes of Rome. Who authorized Ansgarius to bear the Gospel to Norwegian lands? The Popes of Rome. Who bade Cyril and Methodius evangelize the Slavonic nations? The Popes of Rome. Who beat back the hordes of barbarians threatening peace and prosperity of European civilization? The Popes of Rome. Who inspired the foundation of the medieval universities in Germany, England, Scotland and other lands whose people have separated from the mother church? The Popes of Rome. Who have been the guardians of morals, protectors of youth, defenders of the sanctity of the family life, the upholders of lawful authority in every age and land? The Popes of Rome. Because of all that the Papacy signifies we reaffirm our allegiance to him who rules from the Vatican, whose personal representative is with us tonight, as faithful children of the Church, as loyal citizens of the State. Here in America fullest freedom is guaranteed in the exercise of her religious functions. America is the land of the future for humanity and for the Church."

When the Archbishop finished his address he introduced Cardinal Vannutelli. As the venerable Prelate arose the audience greeted him again with prolonged applause. During this greeting the electric lights were turned off and there appeared immediately above the platform, on which the Cardinal stood, a large electric cross, twenty-five feet in height, brilliantly illuminated. The effect was impressive. When the hall was lighted again the Cardinal responded in French to the various greetings expressing his great pleasure in being able to visit St. Paul and his sincere gratitude for the welcome given him on every side.

"The magnificent welcome accorded me in St. Paul," the Cardinal declared, "has touched me deeply. I thank his Honour the Mayor, his Excellency the Governor; the speaker for the laity and the Archbishop of St. Paul for the warm greeting they have extended me. I thank the magnificent audience assembled in your grand Auditorium for the attention they are willing to pay to my words;

I thank the City of St. Paul for its greetings hour by hour since my arrival within its gates. And let me say how charmed I have been to pass along your streets, and to see the splendid illumination of thousands of electric jets. They have afforded me a spectacle such as seldom could elsewhere be seen and such as I never have seen.

"Often in the course of my life have I wished to see America, to visit my friends and assure myself with my own eyes that the wondrous accounts that I have heard of its beauty and riches were really founded in fact, but the wish seemed always to be but a dream. The Holy Father in his great kindness delegated me to represent him at the Eucharistic Congress in Montreal. Once there near your great nation I could not refrain from crossing the frontier and saluting its people on their own soil.

"Here then I am in America, in Minnesota, in St. Paul. In choosing the city where I was first to stand under your flag I gave preference to St. Paul, and glad I am that I did so. Here lives my cherished friend, your Archbishop. Here a great city reveals itself. Here I find a great city in the very foundation of which Catholics have had a noble part, and of every other city of America I shall see, none shall dim in my memory the radiance of your own, nor efface the name of St. Paul.

"I have seen some sections of your great state, which you so affectionately name the "Star of the North," and as I looked from the windows of the railway car upon the broad fields I realized how much truth there is in the name accorded it—the granary of the world. May it grow still more year after year in wealth and be among the first of the states of America.

"For America I have always had a high admiration and love, and the more I know of it the higher in my admiration and warmer is my love. What wondrous greatness! What wondrous development! Take your own city as an instance. Since sixty or seventy years ago a little burg of a few scattered log homes; today it is a city of more than 200,000 inhabitants; a city which with its sister

city Minneapolis counts its people by half a million.

"America is a country of prodigious industry and commerce, wondrous in its practical application of the sciences. But more than all this, it is to be admired for its aspirations to high morality, for its profound respect for righteousness and religion, for its deep devotion to liberty united with social order.

"Speaking to Catholics, let me tell them that they must see that while around them there is so much movement, so much progress, the Church does not fall behind. Let them work for its weal."

At the conclusion of the program the audience leaving the Auditorium, passed in front of the stage on which the Cardinal and the Archbishop remained to give the people an opportunity to meet the distinguished churchmen.

The second and last day of the Cardinal's stay in St. Paul was spent in much the same manner as the first; the round of visits and receptions seemed not to have tired the aged Prelate in the least. His Eminence said an early Mass at the home of Archbishop Ireland where he spent the night; and shortly after breakfast he with the Archbishop and bishops set out to visit the remaining Catholic institutions in the city. St. Joseph's Academy was the first at which a call was made. Here two hundred girl pupils, each dressed in white and wearing a yellow chrysanthemum, lined the walk from the gate to the main entrance, greeted the Cardinal who imparted his blessing as he passed along the walk. On the veranda Mother Seraphine, provincial of the St. Joseph's Order in the province of St. Paul, and the Sisters of the Academy together with representatives of the various other orders of sisters in the city, were waiting to receive him. His Eminence was conducted to the parlours where many priests and bishops had already gathered to participate in the greeting. The informal reception finished, the party entered the assembly-hall of the Academy whither the pupils had preceded them. After a song of welcome an address was read in French by Miss Catherine Mc-

Cann, a postgraduate pupil. The Cardinal responded in the same language, telling the girls what a particular pleasure it gave him to visit their city and their school. He referred to the great opportunities which were theirs with the Sisters so devoted to their spiritual growth and moral well-being; he told them what was needed most in this country was the spirit of religion, and with that firmly implanted in their souls progress in other directions would be assured. He promised them that it would be a pleasure to him to inform the Pope, on his return to Rome, about their school and about the cordial reception extended to him. The programme closed with the singing of the hymn, "Long Live the Pope;" after which the Cardinal and his party left for St. Agatha's Conservatory where they were welcomed by Mother Celestine and the Sisters. Following a short reception the visitors were shown through the institution. His Eminence was keenly appreciative as one after the other the works of art were exhibited before him. The party next visited the Convent of the Visitation and as the Cardinal entered the girls sang a chorus from the "Messiah." An address was read in Italian to which the Cardinal briefly responded. A splendid illuminated copy of the address was presented to the Eminent visitor.

At the state capitol, whither they next proceeded His Eminence was welcomed by His Excellency Governor Eberhart, who conducted him through the building. The magnitude of the structure and the beauty of its interior finish called forth the admiration of the Cardinal. In the Governor's room the visitor was particularly interested in the Douglas Volk painting representing Father Hennepin blessing the Falls of St. Anthony. His Eminence was here forcibly reminded of the progress of Catholicity in the Northwest—the primitive conditions portrayed in the painting standing out in striking contrast to the flourishing state of the present Archdiocese.

Enroute to these various points of interest where the receptions

were tendered him, the Cardinal also visited the Cretin High School, the Little Sisters of the Poor, St. Joseph's Hospital, and the House of the Good Shepherd.

For luncheon the Cardinal and the Archbishop with several of the visiting bishops, were guests at the home of Mr. James J. Hill, on Summit Avenue. In the afternoon they were taken to Minneapolis to see the construction work of the new Pro-Cathedral and to visit the Catholic institutions in that city. At the Pro-Cathedral, as at the Cathedral in St. Paul, a stone was set in the huge granite walls in memory of the Cardinal's coming. The "Vannutelli Stone" occupies a position in the baptistry of the new edifice. They then visited St. Margaret's Academy, De La Salle Institute, and St. Mary's Hospital. Later the Cardinal with other visiting prelates dined at the residence of Archbishop Ireland; after which in final entertainment to the Cardinal a reception was tendered by the Archbishop to the Bishops of the St. Paul Province.

The train which bore the Cardinal and his suite to Omaha where they were to be the guests on the following day of Bishop Scannell of that city, left St. Paul at 8:15 p. m., Wednesday. A special car was furnished them for the journey. Archbishop Ireland and Bishops O'Gorman and Scannell accompanied the party.

Before taking his departure the Cardinal again expressed himself as being highly gratified with the reception tendered him in St. Paul. "Grand, magnificent," were the terms he used in describing it. St. Paul on its part has every reason to feel proud of the celebration. In being the first city in the United States to receive the Cardinal, as well as in the event itself of the visit, this city was especially honoured. Nor did it fall short in its appreciation of the distinction. Protestants and Catholics entered into the plans for the entertainment of the Cardinal during his stay with an enthusiasm and efficiency that left nothing to be desired. No untoward event marred the splendour of the festivities; the success which met the efforts of those in charge of the various functions,—especially the demonstration at the Auditorium,—was signally brilliant and memorable.

—W. H

THE NEW CHURCH OF OUR LADY OF MOUNT CARMEL, MINNEAPOLIS.

Services were inaugurated in the New Church of Our Lady of Mount Carmel, Main Street and Seventh Avenue N. E., Minneapolis, on Sunday, December 11, 1910. This church, together with a parochial residence and a school, were bought by the Italians from a German Lutheran congregation, which had built more commodious quarters elsewhere in the city. The purchase price was \$5,500.

The ceremonies consisted of the simple blessing of the church given by the Very Reverend Francis R. Schaefer, D. D., rector of the St. Paul Seminary, and a Solemn High Mass at which the same officiant was the celebrant, assisted by the Reverend George P. Carroll of the seminary as deacon, and Mr. Michael McRaith, also of the seminary, as subdeacon. The Reverend Albert R. Bandini, pastor, preached the sermon.

A regular mission among the Italians of Minneapolis may be said to have begun late in 1907 with the advent of Father Romualdo Balducci, who resided at the St. Paul Seminary, St. Paul, and said Mass on Sundays in a chapel connected with the Pro-Cathedral of the Immaculate Conception, Minneapolis. Previous to that time Father Cestelli, of St. Thomas College; Father Odone, of the Italian church in St. Paul, and Father Serpaggi, assistant pastor of Notre Dame de Lourdes parish, Minneapolis, at different times and for different periods, were called upon to assist the Italians in their spiritual needs.

Father Bandini took charge of the Minneapolis mission in May, 1910. He judged the time sufficiently ripe for the establishment of a distinct church for the Italians of the city, and immediately began work on the project.

The parish, according to the estimate of the pastor, consists of from 100 to 125 families. Of these about twenty-five are old residents of Minneapolis, the bulk of the colony being formed from

late immigrants to the city, whose numbers have been noticeably on the increase. It may be added, however, that the total given does not include those of Italian descent who by intermarriage, education, or business relations have become more or less absorbed in American life and have ceased to identify themselves with the race as such.

The solemn dedication of the Church of Our Lady of Mount Carmel, it is expected, will take place some time during the current summer, His Grace the Archbishop, presiding.

THE TRIAL OF PATRICK J. GIBBONS FOR THE ASSASSINATION OF THE REVEREND EDWARD J. WALSH.

The case of the State of Minnesota versus Patrick J. Gibbons for the murder of the Reverend Edward J. Walsh,¹ late pastor of the Church of St. Augustine, South St. Paul, Minn., was called for trial before the District Court of Dakota County in session at Hastings, December 12, 1910; but on application of the attorneys for the State, Mr. Smith and Senator Schaller, a continuance was granted until December 21, 1910. On this latter date the prisoner, who after his preliminary hearing on June 2, 1910, had been remanded to the sheriff's custody at Hastings, indicted by the Grand Jury on November 12, and reindicted on November 20, was summoned before the previously mentioned court to answer the charge of murder in the first degree. A plea of not guilty was entered and set in motion the ordinary process of a criminal trial.

The court was presided over by Judge Albert Johnson of Red Wing whom Governor Eberhart had appointed to the bench in August 1909. County Attorney O'Keefe, at his own request was relieved of the charge of prosecuting the case on the ground that he had been legal adviser to the defendant prior to the double-killing.

¹An account of the shooting of Father Walsh appeared in the last issue of the "Acta et Dicta," (Vol. II, No. 2, p. 319.)

In his stead Senator Albert Schaller of Hastings and Mr. Lyndon Smith, assistant to State Attorney General Simpson, conducted the case for the State. Defending Gibbons were Attorneys Stan J. Donnelly of St. Paul and W. H. Gillet of Hastings.

Not much difficulty was found in selecting suitable jurymen. The first panel of thirty-one veniremen furnished eleven jurors and the first man examined of the new panel of twenty-four completed the jury number. The members of the jury that was finally chosen were as follows: Julius Schmidt, Max Schumacher, P. W. Mullaney, George Valentine, Henry Legler, Thomas Scott, Nicholas Howland, who acted as foreman, Fred Duff, Charles Juneke, Lawrence Dunn, John Ehlers, and Roy Du Shane.

On the afternoon of December 23 the court adjourned until ten o'clock on the morning of December 27, in order to allow the eleven jurymen—Roy Du Shane had not yet been chosen,—the court, and the counsel to spend Christmas with their families. The trial was reopened shortly after ten o'clock on Tuesday, December 27, when the choice of Roy Du Shane as twelfth juror filled the jury roll and cleared the way for the submission of testimony.

In prosecuting the trial the State maintained that Patrick J. Gibbons bore a grudge against Father Walsh and that the killing was deliberate and premeditated. As witnesses it put on the stand men closely related to Gibbons in private and business life. Mr. J. J. O'Brien, City Recorder of South St. Paul, testified that on May 2, nearly a month before the killing, the prisoner had used abusive and threatening words against the priest declaring that Father Walsh before his (Gibbons') customers had upbraided the defendant for drinking. The opposition gained a point in the cross examination of this witness who admitted that the author of the tragedy while speaking on that occasion was excited and very nervous. In the defense that was set up this point counted not a little.

Mr. Edward Moran, a policeman of South St. Paul, testified that only a week before the crime Mr. Gibbons accosted him about mid-

night, and referring to Father Walsh expressed himself in language likewise bitter and menacing. Mr. Gibbons, the witness said, told him that he (Gibbons) had sent a messenger to St. Paul with fifteen dollars, to procure the services of an attorney. The purpose of this action was to bring legal proceedings against the pastor, the nature of which proceedings Mr. Moran did not know.

The point brought out by the evidence of these two witnesses was by far the most important and on it the State grounded the charge. It went to show, that for nearly a month, Gibbons nursed ill-feeling against and contemplated doing violence to Father Walsh. The State did not specify the particular motive for the killing but it suggested quite plainly that the reason was,—alleged interference in personal and business matters.

Many other witnesses were introduced by the State but their evidence was important only in so far as some identified the prisoner as the man who was seen to enter Father Walsh's house before the murder and leave after it had been perpetrated; others described his manner of acting before and after the killing. The revolver and shells used as exhibits at the trial were identified as the same taken from the prisoner during the examination following his incarceration. And finally it was told that Gibbons feared vengeance at the hands of his fellow citizens in South St. Paul and asked to be hastened out of that place (a request which was granted by the authorities).

The State rested its case shortly after two o'clock, Wednesday, December 28, and the proceedings for the defense immediately began. Mr. Gibbons was defended on the ground that he was insane both at the time of the killing and prior to it. Much of the important evidence to this effect was of a professional nature. The chief witness was Dr. Arthur Sweeney of St. Paul. Dr. Sweeney is an alienist of repute and for the past eighteen years has devoted his study and practice to the treatment of nervous and mental diseases. He is professor of medical jurisprudence in the University

of Minnesota, and a member of every hospital staff in St. Paul. His testimony was to the effect that when he examined P. J. Gibbons, March 7, 1910, he came to the conclusion that the well known live stock dealer was insane and advised him to go to a sanatorium or hospital for special treatment. He said that he was satisfied that Mr. Gibbons was suffering from a delusion, namely, that his (Gibbons') wife was inconstant, that furthermore the prisoner was a victim of alcoholism, and that the nervous system of the defendant had been shocked years before in a railroad accident which left a scar one and half inches long on the left side of his forehead and a slight depression of the bone in that region. Dr. Sweeney likewise testified, on evidence furnished by the defense, that he believed the element of heredity was also a factor in Mr. Gibbons' state of mind. When asked point blank if he thought Gibbons was insane at the time of the killing of Father Walsh he replied in the affirmative.

Dr. H. J. O'Brien, also of St. Paul, was called to the stand. He stated that he had advised the defendant to consult Dr. Sweeney because he considered Gibbons' condition at the time serious enough to be treated by a specialist. On the assumption that the evidence in the case for the defense was true, he considered Gibbons an insane man when he killed Father Walsh on May 29. When asked on cross-examination what form of insanity Mr. Gibbons was suffering from he answered: "Insanity produced by chronic alcoholism acting upon an unstable nervous system, transmitted by his ancestors."

Dr. L. D. Peck of Hastings, who examined Gibbons shortly after his incarceration in the Dakota county jail, testified that his—Gibbons—conduct at the time was that of a person of unsound mind.

Important also was the evidence of William Nolan, in charge of the Dakota county jail. He testified that "Gibbons would sit for long periods with his head in his hands complaining of pain. He

said his head felt as if a band were drawn tightly about it. (Dr. Sweeney made the same point). Once he said he thought he would die and he got down on his knees and prayed long and fervently." A number of witnesses declared that, in their opinion, Gibbons was insane when they saw him after the assassination of Father Walsh, while several stated that insanity existed in other members of the Gibbons' family.

Mr. Bert Lennon, a reporter employed by the Pioneer Press-Dispatch, St. Paul newspapers, occupied the witness stand giving direct testimony for nearly a half day. According to his belief Gibbons was insane when he—the reporter—interviewed the defendant in the Ramsey County jail shortly after the murder. Mr. Lennon was subjected to a sharp cross-examination, but his testimony remained unshaken. The attorneys for the State probably had in mind the invidious stories given glaring notoriety by the newspapers of St. Paul and elsewhere, at the time of the shooting of Father Walsh. They were no doubt trying to reconcile Mr. Lennon's positive conviction and sworn statement that Mr. Gibbons was insane with the sensational attitude then assumed toward the matter by the newspapers this reporter represented. Surely it is hard to understand why publication should be given to the wild, incriminating charges of one who is positively believed to be **insane**.

This brought the case to a close as far as the direct evidence was concerned, but it remained for the State to make its rebuttal. To obtain a verdict of guilty the prosecution had to show that Gibbons was of sound mind prior to and at the time of the killing. For this purpose it introduced nine witnesses. Two of the number, Drs. A. M. Adsit of the State Insane Asylum at St. Peter, and Halvor Sneve of St. Paul, are insanity experts, and the others knew the prisoner intimately for a long time. All testified that at the time of the killing Gibbons was sane as far as they could judge.

Dr. Sneve's evidence was: "When P. J. Gibbons shot and killed the Reverend Edward J. Walsh at South St. Paul last May he knew the nature of his act and knew that it was wrong." Dr. A. M. Adsit gave similar testimony. Dr. William Lawrence who is at the head of the Sanitarium in which Gibbons spent several days prior to the homicide testified that Gibbons was at the time of the murder sane and rational; the defendant was very nervous and easily agitated, but he—Lawrence—did not then consider Gibbons dangerous.

The defense made no rebuttal. During the cross-examination of the State's witnesses in rebuttal however, it tried to show that Gibbons did not premeditate the twofold murder. To this end they aimed to establish the fact that he never at any time made reference to such purpose; and to emphasize the point of insanity from which they claimed the prisoner suffered, Dr. Sweeney was recalled and said that in his opinion the defendant would never fully recover but would eventually become utterly demented.

The rebuttal was finished Monday, January 2, 1911, and the court adjourned until the next morning so that the attorneys might prepare the concluding arguments. Stan. J. Donnelly made the final plea for the prisoner; while Senator Schaller closed the case with the argument for the State. Judge Johnson then gave his charge to the jury. He pointed out that there was a possibility of rendering any one of four verdicts—murder in the first degree, murder in the second degree, not guilty by reason of insanity, and not guilty by reason of insanity with homicidal intentions. The judge concluded his charge shortly after two o'clock on Tuesday, January 3, and the jury at once retired to consider the evidence submitted.

The case was under consideration by the jury until nine o'clock Wednesday morning, January 4, when the following verdict was rendered: "We, the jury, find the defendant not guilty as charged in the indictment, on the ground that, on the date the act was committed, he was insane and had homicidal tendencies."

During the reading of the verdict, Gibbons appeared insensible of its real significance but dropped on his knees when Judge Johnson began to read the commitment order. He seemed peculiarly agitated, during the reading and swayed to and fro aimlessly waving his hands, in one of which he held a small crucifix. The judge did not request him to rise but kept on reading the sentence which was worded as follows: "It is ordered and adjured that the said Patrick J. Gibbons be forthwith conveyed to the State hospital for the dangerous insane at St. Peter, Minnesota, and delivered to the superintendent thereof, and that the said superintendent and board of control receive, treat and safely keep the said Patrick J. Gibbons in said hospital until he be legally discharged therefrom."

In accordance with this final judgment the unfortunate slayer of Father Walsh was taken to St. Peter on Friday, January 6, 1911.

—J. L. O'N.

THE ESTABLISHMENT OF "THE CATHOLIC BULLETIN."

The project of establishing a diocesan newspaper was first broached by the Most Reverend Archbishop at the annual retreat of the clergy in August, 1910. It met with such a favorable reception that he immediately took steps to carry it into execution. He appointed the Reverend James M. Reardon, Superior of the Diocesan Mission Band, Editor, and entrusted to him the task of making all arrangements for its publication. It was finally decided to call the new paper, "The Catholic Bulletin." The new project received the hearty approbation of the Right Reverend Bishops of the Province of St. Paul, each of whom designated it the official organ of his Diocese.

The Catholic Bulletin has for primary object the enlightenment of Catholics on all matters appertaining to the doctrines of the Church and the strengthening of their love for the Faith. It

is non-national, non-political and non-controversial. Its first issue appeared on January 7, 1911. Its business manager is Mr. Joseph W. Blanchard. The subscription price is one dollar and a half a year, payable in advance; and it is issued every week from the office of publication, 315 Newton Building, Fifth and Minnesota Streets, St. Paul, Minnesota.

—J. M. R.

DEDICATION CEREMONIES.

With impressive ceremonies the splendid new St. Philip's church at Hankinson, North Dakota, was dedicated on June 16, 1910. Bishop O'Reilly of Fargo performed the ceremony. Father Studnicka is the pastor.

The Church of St. Andrew, Fairfax, Minnesota, was dedicated on Sunday, June 19, 1910, by the Right Reverend John J. Lawler, D. D., assisted by about twenty priests. Following the dedication service, Solemn High Mass was sung at which Bishop Lawler preached in English, and the Reverend John H. Peschges in German. The edifice was erected at a cost of \$40,000.

Sunday, June 19, 1910, also witnessed the dedication of St. Bridget's Church, Foley, Minnesota. Bishop Trobec officiated at the ceremony assisted by the Reverend J. P. Moran, O. P., of the Holy Rosary Priory, Minneapolis; the Reverend Peter Wollnik, O. S. B., pastor of St. Lawrence's parish, Duelm; the Reverend John Brogan, pastor of St. Patrick's parish, St. Patricks, and the Reverend J. Kitowski of Foley. Father Moran preached the sermon. After Mass Bishop Trobec conferred the sacrament of Confirmation on a class of one hundred.

Bishop O'Reilly of Fargo, assisted by a large number of clergy dedicated the new St. Michael's Church of Grand Forks on June 19, 1910, in the presence of several thousand of the laity. The new Church replaces the one destroyed by fire in September, 1907. It represents an investment of \$100,000, and was built under the direction of the Reverend E. J. Conaty who has been the pastor of the parish for 23 years.

The new St. Mary's Abbey Church, Richardton, North Dakota, was both dedicated and consecrated on Wednesday, July 13, 1910. Present on the occasion were Bishop Wehrle, Bishop Trobec, Bishop Busch, Bishop Lawler, the Right Reverend Peter Engel, Abbot of St. John's Abbey, Collegeville, Minnesota, and about 27 priests. It is estimated that 3,000 laymen witnessed the ceremony. Bishop Lawler preached in English and Bishop Busch in German on the occasion.

The Right Reverend Monsignor Thomas A. Flynn, assisted by a number of clergy, dedicated on Sunday, September 4, the new Church of the Transfiguration, Blunt, S. D.

On Sunday, September 11, 1910, Bishop Trobec dedicated the new parochial school at Albany, Minnesota, which was completed at a cost of \$25,000.

The new St. Joseph's School of Red Wing, Minnesota, was solemnly dedicated on Sunday, September 18, by Bishop Busch, a former pupil of the school, assisted by Fathers Cunningham, McDermott, Busch, and Gaughan; the latter is the pastor. The school is a two-story brick building, and cost \$25,000.

On Wednesday, September 29, St. Bernard's Church of Redfield, South Dakota, was dedicated by Bishop O'Gorman, assisted by the Right Reverend Thomas A. Flynn, V. G., pastor of St. Thomas parish, Madison, the Right Reverend Monsignor G. Sheehan, pastor of Our Lady of Good Counsel, Elkton, and about thirty priests from the surrounding parishes. Bishop O'Gorman preached the dedication sermon and after the Mass administered Confirmation to a class of seventy-five. The Reverend G. MacConnachie is the pastor.

The Church of Saints Peter and Paul, (Reverend John L. Wulf, pastor) Starr, South Dakota, was dedicated by Bishop O'Gorman, on Friday, October 7, 1910.

On Thursday, October 7, Bishop Heffron dedicated the new St. Margaret's Church, Mantorville. Mantorville was formerly a station. It is in charge of the Reverend James T. Cotter, pastor of St. Francis de Sales parish, Claremont.

Assisted by a dozen priests of the diocese, Bishop Heffron on Thursday, October 20, 1910, dedicated the new Church of St. Mary's, Minneiska, of which the Reverend C. Koegel is pastor. Bishop Heffron also preached the sermon. In the afternoon the Bishop blessed the three bells at which ceremony the Reverend Max Wurst, pastor of St. Flix's parish, Wabasha, was the preacher.

The new St. Elizabeth's Church of Dilworth, Minnesota, was solemnly dedicated by Bishop Corbett on Sunday, November 13, 1910. Bishop Corbett also preached the sermon. The Reverend Edmund Basel, O. S. B., is the pastor of St. Elizabeth's.

Bishop O'Gorman dedicated St. Teresa's Church, (Reverend J. J. O'Neill, pastor), at Beresford, Wednesday, November 9. Monsignor Flynn, V. G., assisted the Bishop and the Reverend J. Caine, pastor of the parish of Our Mother of Mercy, Centerville, preached the sermon.

NECROLOGY
OR
OBITUARY NOTICES.

ISAAC LABISSONNIERE.

On Monday, June 20, 1910, there passed away at the home of his daughter, Mrs. Mary Martineau, 574 l'Orient street, St. Paul, Isaac Labissonniere, the last survivor of the original band of eight, who, under the direction of Father Galtier, built, in October, 1841, "St. Paul's Church,"¹ the first house of worship in what is now St. Paul, which gave to the city its Apostolic eponym.

Mr. Labissonniere was born July 7, 1823, at Pembina, in the extreme northeast corner of the present state of North Dakota. His father, Joseph Labissonniere, a Canadian by birth, had been a captain² in a regiment enlisted in Canada for English service during the war of 1812, who later went to the Red River valley and married a Moutinier woman. In 1836 the family, consisting of parents, two boys and six girls, with a party numbering about sixty in all, left the Red River colony. They came to Minnesota and settled on the Fort Snelling military reserve. Just about this time disturbances between the Red River refugees and the officers of the fort were growing serious, and when the Dodge Treaty with the Chipewas threw open for settlement the country east of the Mississippi (announcement of the senate's ratification of this treaty being made at the Fort, July 15, 1838), the Labissonniere family and a considerable number of Canadians, perhaps in the fall of 1838, moved to Grand Marais.³ The former staked their claim where the St. Paul Fish Hatcheries are now located.

¹As it is called in most of the early Catholic directories published immediately subsequent to this period.

²The father, it is claimed, won his command on account of his ability to read and write. These accomplishments, by sheer force of circumstances, were denied the son, who was able, however, even in ripe old age to declaim with gusto La Fontaine's fable, "Le chene et le Roseau," taught him in the early days by Father Ravoux.

³So named, on account of its low position, in the Journal of General Pike, who commanded an expedition to the Upper Mississippi in 1805. Father Galtier's letter (*Acta et Dicta*, Vol. 1, No. 2., p. 187) refers to it as La Pointe Basse (no doubt owing to its geographical relationship to the general settlement about Fort Snelling); and also as Pointe Leclair, Michael LeClaire being probably the first settler in this locality. Its later name, Pig's Eye, became attached to it when the notorious Pierre Parrant moved thither from his claim on the lower levee in 1843.

It was while the Labissonnieres were living at the Marais that Father Lucien Galtier appeared on his historic mission to the newly-forming settlements of the upper river (May, 1840). The missionary first held services in the home of Scott Campbell, the Indian interpreter, to whom he had been recommended by Bishop Loras. Mr. Campbell's house was located on the Fort Snelling side of the river,—a stone structure standing outside the enclosure of the Fort (cfr. Minnesota Historical Collections, Vol. III, p. 229). After the final expulsion of the settlers from the reserve Father Galtier decided to move across to St. Peter's, the present Mendota, where the elder Faribault gave him "a small house" that served as a chapel there until "the first church of St. Peter" was blessed October 2, 1842. These were the two places of worship in the earliest days of the mission.¹

The first building erected expressly for divine service in Father Galtier's time—with which the name of the Labissonnieres will be forever associated—was the now famous little chapel of St. Paul. The story of its founding has often been told. Soon after the expulsion (May 6, 1840), the settlers, nearly all of whom were parishioners of Father Galtier, set out new claims at various points on the east bank of the Mississippi extending from the present upper levee in St. Paul down to the lowlands of Pointe LeClaire. To minister the more conveniently to the spiritual wants of these scattered families it was decided to build a chapel on the left bank of the river at some suitable place within the area stated. The little community at LeClaire settlement offered a site for the purpose. It was the most thickly populated locality, and among its inhabitants the mason and the carpenter trades were represented. But the situation was considered to be too low and too extreme; and Father Galtier, "looking ahead to the future," and "after mature reflection," rejected both the La Pointe Basse site and the one offered by

¹Whether or not the "separate room" spoken of by Father Galtier was in a house distinct from the Campbell home does not appear from the missionary's letter.

Charles Mousseau on the present Dayton's Bluff. The Guerin-Gervais offer of ground now occupied by the Catholic block, St. Paul, was the spot finally chosen, and the years have made manifest the wisdom of the choice.

If the settlers at the Point were disappointed in this selection, the Labissonnieres at least did not show it in their attitude toward the new project.¹ Both father and son, the latter being then a lad of eighteen, were active in the undertaking. "Perhaps by general consent," says Isaac in a later account of the event, "rather than the appointment of Father Galtier, my father held the office of general superintendent of the building." For this reason, together with the fact that the most detailed narrative of the work, supplementing that of Father Galtier (*Acta et Dicta*, Vol. I, No. 2, p. 188), was furnished by Isaac (*Ibid.* Vol. I, No. I, p. 66), the Labissonnieres have been more closely identified than the others with the actual building of St. Paul's first chapel.

Soon after the construction of the chapel, and perhaps because of it, they moved in 1842 from "LeClaire's" to "St. Paul's" and took a new claim, embracing a part of the Robert and the Jackson street hill and extending down to about Twelfth street. This property, however, Joseph Labissonniere sold,—the purchase price being a horse, to James R. Clewett,—and withdrew farther back toward Lake Phalen. The movements of the family from this point are uncertain; the father died in the early seventies at Osseo, Hennepin county.

In 1848 Isaac married Theresa Therou of Little Canada. The marriage ceremony was performed by Father Ravoux at Mendota, and the young couple went to live on a claim near Lake Como. Four years afterward they, likewise, moved to Osseo, where they resided for half a century. In 1902 they returned to St. Paul and lived with their daughter until the time of Isaac's death.

¹Francois Morin, another of the sturdy builders, was probably also from LeClaire settlement.

He is survived by his widow (now 86 years of age) and six of his eight children: Mrs. A. Verboncœur, Mrs. Mary Martineau and Jerome Labissonniere of St. Paul; Gilbert Labissonniere of Minneapolis; Isaac Labissonniere, Jr., of Osseo, and Mrs. Ellen Demeules of Minneapolis.

The remains were taken to Osseo on Thursday morning, June 23, and the funeral held immediately after their arrival. Requiem Mass was celebrated in St. Vincent's Church by the pastor, the Reverend Francis Savey. Relatives and friends of the deceased pioneer filled the historic little structure. The burial was in the St. Vincent's cemetery, Osseo.

The passing of Isaac Labissonniere marks the close of an historic epoch. He is probably the last of the Red River refugees with whose coming to the present St. Paul and vicinity are bound up the earliest beginnings of city, state and church. The wave of emigration from the Red River Valley was soon engulfed in the tide that flowed from the East, and city and state presently outgrew the French influence. But it was different with the church. More closely related to the lives of these earliest settlers, its destinies in the hands of missionaries from the provinces of France were controlled by the movements of these Canadian exiles; from St. Peter's and St. Paul's to Lake St. Croix (Willow River, Bruce, and Prele Settlements), to Lake Pepin, to the Gervais' Settlement, to Osseo and elsewhere it followed their wandering steps. Nor did its French character even nominally depart until the little chapel—later somewhat enlarged—had become a cathedral, and the new diocese to which this chapel has given its name had been firmly founded and organized.

By a singular coincidence the chronicle of the year 1910 is called upon to record the deaths of Monsignor Oster (cfr. p. 202ff), and of Isaac Labissonniere, the last links in the twofold chain that bound the present with the old regime.

THE REVEREND CLAUDE GENIS.

The Reverend Claude Genis died in St. Mary's Hospital, Minneapolis, the evening of July 27th, 1910. He was buried in Calvary cemetery, St. Paul. At the funeral services in the Cathedral, the mass was chanted by the Right Reverend Thomas O'Gorman, Bishop of Sioux Falls—the Reverend Thomas J. Gibbons, of St. Luke's Church, St. Paul, serving as assistant priest; the Reverend John Slevin, of Faribault, as deacon; the Reverend Joseph Guillot, of the Church of Our Lady of Lourdes, Minneapolis, as subdeacon. The Most Reverend Archbishop preached the sermon.

The participants in the funeral ceremonies typified much of the career of the deceased. Archbishop Ireland and Bishop O'Gorman had been his fellow-students in the Seminary of Meximieux, France. Rev. Joseph Guillot had also been a student, though at a later date, in the same Seminary. Rev. John Slevin was the pastor of the Church of the Immaculate Conception in Faribault, to which Father Genis had devoted many years of his sacerdotal life. Rev. Thomas J. Gibbons had been one of Father Genis' most faithful friends.

The universal esteem merited by the labours and the virtues of Father Genis was betokened by the large number of priests and people present in the Cathedral.

In Calvary cemetery Father Genis was laid to rest alongside of the Reverend Joseph Goiffon. During the Seminary days of Claude Genis, Father Goiffon had been assistant pastor in the Parish of Meximieux—the special protector and counsellor of the young seminarian.

Though dying in Minneapolis, where he had spent his last years as resident chaplain of St. Mary's Hospital, Father Genis was buried from the Cathedral in St. Paul. It had been thought fit that one who had served the diocese of St. Paul so long and so well

should have the last rites of Holy Church celebrated over his mortal remains in the chief temple of the diocese, amid all the solemnity that religion could afford. A more faithful priest of the diocese of St. Paul had not lived: its most grateful farewell was due to him: it was given in undisguised sincerity.

Claude Genis was born in the Burgh of Meximieux, Department of Ain, France, October 4, 1838. In his earliest youth he aspired to be a priest, and he enrolled himself among the pupils of the seminary, distant only a stone's throw from the paternal home. There he was noted for his piety and his attention to study, as, also, for that frankness of character and kindness of manner which were to feature him so conspicuously throughout his subsequent career. In his classes he held an honorable rank. In October, 1853, two boys from distant Minnesota appeared in the halls of the Seminary, John Ireland and Thomas O'Gorman, sent thither for their classical studies by the first Bishop of St. Paul, Joseph Cretin, who himself had been a student of the "Petit-Seminaire" of Meximieux. With the two Americans Claude quickly entered into a close friendship, resulting in the decision, from which he never afterwards wavered, to spend with them his priestly years in the Valley of the Mississippi.

His classical studies terminated in Meximieux, Claude went to Brou, the "Grand-Seminaire" of the diocese of Belley, for his studies in theology, and there in 1861 he was ordained to the priesthood. He would at once have taken his departure for St. Paul, had not his parents so steadfastly refused their consent. For two years he was professor in the "Petit-Seminaire" of Meximieux. America, however, he was not forgetting, and when in September, 1863, Thomas O'Gorman was homeward bound, he broke all ties in his native land and set out for St. Paul.

Shortly after his arrival in Minnesota, Father Genis was assigned to the mission of Dayton, in Hennepin County, whence his pastoral care extended to the neighboring missions of Corcoran, Osseo,

Medicine Lake, Buffalo Lake and Anoka. Later he was sent to the mission of Mendota, to which were then attached the missions of Inver Grove and Lakeville. In 1867, yielding to the reiterated calls of his aged father and mother, he returned to his native diocese of Belley, France. There he served as pastor of the parish of Charencin for two years, at the end of which time, his father dying, he returned to America.

Back in Minnesota, he took to himself one after another many fields of labour. This much must be said of him—he loved newness of work, and after a time in one place, he ambitioned another, and as in these days fields were many and priests were few, he found little difficulty in spying out vacant spots where his ministry was welcome. The Ordinary, too, who knew that wherever he went all should be well and who was pleased to gratify his wishes, easily acceded to his requests for changes. But wherever he set foot his ministry bore rich fruit, and whencesoever he departed, the regrets and the affections of the people followed him to his next post of duty. On his return from France in 1869, he was assigned to the mission of Austin. In succeeding years, for periods greater or lesser, he was in charge of Faribault, Rosemount, Graceville, the Church of St. Louis in St. Paul, and Church of St. Patrick in St. Paul, the Church of St. Lawrence in Minneapolis, Waverly and White Bear. At last, in 1908, his health beginning to break, he went as resident Chaplain to St. Mary's Hospital in Minneapolis. His appointments to Rosemount and to the Church of St. Patrick in St. Paul were, it must be said, more or less temporary. The posts that held him the longest, where he left the deepest marks of his ministry, were Austin, Faribault and Graceville.

Wherever he was found, buildings rose up, schools were established, societies and confraternities were instituted. His activity was tireless—marvelous in its promptness and its output of energy. A new church was erected in Dayton, upon a most beautiful site, chosen through the pastor's own wise judgment. At Mendota the

church underwent notable ameliorations. At Austin the mite of a church, put up by the early settlers, was expanded into what people of the time called a stately and commodious building, and the Sisters of St. Dominic were brought thither to open a parish-school. In Faribault the church underwent a transformation that made of it almost an entirely new building. In the Parish of St. Louis, St. Paul, the splendid school-edifice, still to-day the pride of the parish, was erected. In the Parish of St. Lawrence of Minneapolis a house was purchased to serve as a presbytery. In Graceville, a splendid church, at the time the wonder of the prairies, sprung up on the shores of Lake Toka. Father Genis simply had to be at work, building, improving, instituting; and under the spell of the leader's activity, the people had to be at work, co-operating with and hastening the priestly zeal, of which such bright example was set out before them.

And with the exterior growth, the interior and spiritual growth kept full pace. Societies and sodalities flourished. Whatever was seen in other parishes under other pastors was at once copied into Father Genis' charge. The young were instructed sedulously in the catechism. Young and old received frequently the sacraments. Total abstinence was preached by word and example. The general moral and civic betterment of the community rose high; religion was loved and practiced by Catholics, esteemed and respected by non-Catholics. When the Ordinary was visiting in a mission ruled over by Father Genis, the only admonition deemed necessary was—go slowly, do not over-tax your strength of mind and body.

The beloved priest—this the title Father Genis merited and won, wherever he ministered to souls. The love of his people, together with their confidence, was given without stint. He was obeyed and followed—not because of towering intellectual stature, or of impassioned eloquence—but because he was loved and trusted with absolute unreservedness. Warmest welcome awaited him in the public street, in the intimacy of the people's homes—because

he was loved—because all were happy to be honoured by his salute. His word ruled, because he was loved. It is not known that Father Genis ever had an enemy, that complaint of him was ever spoken. His record in this regard is remarkable—we may say, unique. Always and everywhere his ministry betokens victory; he did what he sought to do; he succeeded in all his undertakings; his arm of combat was the love of his people.

An instance of the favour in which he has been everywhere held was told at the funeral services in the Cathedral. The list of mass-intentions confided to him in his latter years had been found; those mass-intentions had come from the several places, where at one time or another he had laboured, from people who had not seen him for twenty or thirty years or more, but who had never forgotten his piety and his sweetness of character. Another instance we must recite. In one of the missions in which he had served, discord later broke out, somewhat through the mismanagement of affairs by his successor. The successor was told by the Ordinary to withdraw from the mission. Thereon there was further discord. The announcement came that a new pastor would arrive on a certain day. An excited crowd awaited him at the station to forbid him descend from the train, to say that no change of priests was to be allowed. Suddenly the incoming pastor was spied out; it was Father Genis whom the Ordinary had prudently chosen to serve a second term among his former friends; a cry of joy was heard on all sides; those who had come to protest and upbraid were the loudest in their exultant welcome.

Father Genis was loved; how could it be otherwise? The secret of the love he won, always and everywhere, lay in his unselfish devotion to his people. He loved the people; he served them with limitless zeal; ever with warmest affection, never with murmur or reproach; ever with promptness and punctuality, never with hesitancy or token of fatigue. The most slender sign given that he was needed, Father Genis was on the way—whether to the church to dis-

pense a sacrament, or to a remote, and impoverished dwelling to comfort the sick, or arouse to duty the recalcitrant sinner. He never had an enemy, much because he never gave offence. Never was the word said, or the act done, that could arouse opposition. Now and then, at a distance opposition might have been premeditated, even planned and resolved upon; near by, it at once melted into friendliness and submission. Irresistible was the sunshine of his smile; irresistible the warmth of his welcoming hand.

He owed much to his kindness of nature. "Le bon Claude" he was called in his Seminary days; "Le bon Claude" he remained his whole term of life. But to nature, grace was superadded. The good, pious priest he aimed always to be, and he always was. There was no affectation in his piety; of affectation his simple, true soul was incapable. But his was the solid, unwavering, ceaselessly-nourished piety that God exacts from His ministers. The habits of piety formed in the Seminary, the acts and exercises there inculcated and practiced, were never forgotten or omitted. Piety was the very life of his soul—there ever fresh in its inspirations, ever limpid in its effusions, ever captivating in its tenderness and diffusive of itself amid its surroundings, as goodness of all kind ever is and necessarily must be. He was truly pious; those who fell under his spell were pious—the outward effect of his piety becoming the sure proof of its interior reality.

Father Genis was not the learned scholar, or the famed orator—things that serve their purpose, but are far from being the main factors in the work of the good and successful priest. This, however, must not be taken to mean that he was not intellectually well-equipped for his ministerial duties. He was naturally bright of mind, quick of intuition, and correct of judgment. His library-room was stocked with well-chosen books, and, when leisure could be snatched from his multitudinous exterior activities, he read and was delighted to read. His sermons were always carefully prepared, and were listened to with deserved attention. He was an

exceptionally prudent and efficient instructor and director of souls. For many years in the latter part of his life, he was the confessor of several houses of Sisters, and there he is remembered with utmost appreciation and gratitude.

Good Father Genis—if in him faults of character could at all have been discovered, they were those of the slightest and most forgivable kind—always the mere excesses of golden virtues.

Quaint of way he now and then was, always frank, at times more or less piquant in words, imbued ever with the keenest sense of French wit—ever interesting, ever kind and charitable, ever welcomed to every gathering of his fellow-priests, ever the idol of the faithful people entrusted to his care.

A singular and delightful commingling he was of the Frenchman and of the American—light-hearted and jovial as the former, practical and energetic as the latter. He never ceased being the Frenchman, loving tenderly the vine-clad hills and the fertile plains of the valleys of the Ain and the Rhone, taking deepest interest in the kaleidoscopic life of the government of the nation; but American he was so soon as he first set foot on the Western continent; and American to the core of the heart, to the top of the finger, he remained unto the end. The qualities of both countries entered fully into his thoughts, his speech and manner. The combination made of him a rare, a picturesque figure, such as seldom is to be met with.

Father Genis' last illness covered an entire year. Ample opportunity was given him to prepare himself to meet the eternal Judge, and good use he made of it. Into the hands of the Judge he confidently committed himself; he had laboured well and fruitfully for His glory on earth.

As he closed his eyes to earth, the words of Paul might well have been his: "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will tender to me."

Father Genis is written of as a priest, an apostle of the diocese of St. Paul. What is written is substantially what Archbishop Ireland said in the sermon he preached during the funeral services. At the close of his sermon the Archbishop, with trembling lip and tear-suffused eye, made a brief allusion to the ties that for so many years had entwined his life with that of Father Genis. It was a life-long friendship, deep, tender, mutually loyal, as much as friendship from one to another well could be. Sprung up in school-days, in the "Petit-Seminaire" of Meximieux, in later youth, in manhood days, it suffered no interruption, no diminution. In the death of Father Genis, the Archbishop said, a void, not to be again filled, was made in his soul, in his life. The truest and most loyal of friends was lost—no, the Archbishop quickly added, not lost, only transferred to Heaven, the final harbor of the loves and the hopes of the disciples of the ever-living Christ.

MOTHER MARY OF ST. ANGELIQUE.

Mother Mary of St. Angelique, provincial-superioress of the House of the Good Shepherd in St. Paul, died Thursday, July 28, 1910, after a lingering illness. She was born in Milwaukee in 1846, and at the age of twenty-four entered the Order of the Good Shepherd. She filled successively the position of superioress in Chicago; Normandy, Missouri; and in Seattle. In 1905 she became Mother Provincial of the order in the province of St. Paul.

Solemn Requiem Mass was celebrated by the Reverend Thomas Cullen, pastor of the Pro-Cathedral parish, Minneapolis, assisted by the Reverend Nicolas Odone, resident chaplain of the Good Shepherd convent, and the Reverend Albert R. Bandini, in charge of the chapel for Italians, Minneapolis. The Very Reverend Francis J. Schaefer was master of ceremonies. Archbishop Ireland, who preached the funeral sermon, and a large number of the clergy were present in the sanctuary during the obsequies. The remains were interred in Calvary cemetery, St. Paul.

THE REVEREND JOHN DILLON.

The Reverend John Dillon, for six years assistant pastor of St. Luke's parish, St. Paul, died at St. Joseph's Hospital on Friday, October 21, 1910. His death was due primarily to tuberculosis.

The funeral services occurred in St. Luke's Church on Monday, October 24. A Low Mass of Requiem was celebrated by the Reverend Ambrose McNulty, pastor of St. Luke's, at 8:30 a. m., the school children of the parish attending. The solemn obsequies took place at 10:00 a. m. The celebrant of the Mass was the Reverend William Busch, assistant pastor of the parish; the Reverend John Dunphy, vice-rector of St. Thomas College, officiated as deacon, and the Reverend David J. Moran, pastor of St. Peter's parish, St. Peter, as subdeacon. The master of ceremonies was the Very Reverend Dr. Schaefer, rector of the St. Paul Seminary. Archbishop Ireland and a large number of the priests of the archdiocese attended the services. Present also was the St. Paul Council of the Knights of Columbus, of which body Father Dillon had been at the time of his death the chaplain. Members of the council also acted as a guard of honour about the remains from Saturday morning until the time of burial. The Archbishop preached the funeral sermon and also gave the final absolution. Interment was in Calvary cemetery.

Father Dillon was born in Glouria, Lisselton Cross, Kerry, Ireland. He completed his classical studies in St. Michael's College, Kerry, and September 22, 1899, entered the St. Paul Seminary. As a deacon, while still pursuing his theological studies, he was appointed assistant prefect of discipline in the St. Thomas College, and occupied this position during the scholastic year 1904-05. He was ordained June 10, 1905, for the archdiocese of St. Paul, and received the appointment to St. Luke's which he held at the time of his death.

THE REVEREND AMBROSE McNULTY.

Ambrose McNulty was born May 18, 1868. He pursued his studies at Sacred Heart College, Watertown, Wisconsin; the College of St. Thomas, St. Paul; St. John's University, Collegeville, Minnesota, and the Catholic University of America, Washington, D. C. He was ordained to the priesthood on March 28, 1891, and became successively assistant pastor at St. Joseph's Church, St. Paul, Editor of the North Western Chronicle, and Secretary to the Most Reverend Archbishop (an office which he held simultaneously with the editorship of the North Western Chronicle), and finally, in the autumn of 1896, pastor of St. Luke's parish, St. Paul. In this important incumbency he served his people faithfully until his death, which took place November 28, 1910.¹

In Father McNulty were combined traits of character which do honour to our common nature. Among the qualities which endeared him to all who knew him the fortitude with which he bore his long and trying illness calls for special commendation. Over his life, from the early days of his manhood, the shadow of suffering lay, but he was never known to allow his own misery to cast a gloom on the happiness of others. To suffer in silence is a Christian secret; it was a secret that Father McNulty had well mastered. To pass through long nights of pain and anxiety—solitary vigils of horror when death seemed to be hovering hour by hour at the bedside—without wincing or flinching, without revealing even by a casual word the agony one has endured—this few men

¹The funeral obsequies of Father McNulty occurred in St. Luke's Church, on Thursday, December 1. Solemn High Mass of Requiem was celebrated by the Reverend Patrick O'Neill, pastor of St. Michael parish, St. Paul, with the Reverend John A. Ryan, D. D., of the St. Paul Seminary as deacon, and the Reverend Thomas Rehill, pastor of the Immaculate Conception parish, Watertown, Minnesota, a former assistant at St. Luke's, as sub-deacon. The very Reverend Dr. Schaefer, rector of the St. Paul Seminary, was master of ceremonies; and the Very Reverend Dr. Moynihon, president of St. Thomas College preached the sermon. Present in the sanctuary was the Right Reverend Patrick R. Heffron, D. D., Bishop of Winona.

can do. To feel that one is doomed to an untimely end, to go through life with a sinking heart and yet to guard the sweet serenity of one's soul—this is Christian fortitude of a high order. But to tread the weary round of a life without hope and yet to cheer others on their dismal way—this stirs the pulse with admiration and thrills the heart with pity. And this is what Father McNulty did. It is easy to be cheerful and helpful when good spirits are the foam and ripple on the mantling tide of health; but to be full of courage when the tide of life is running low makes a demand on fortitude which few men are capable of meeting. Father McNulty bore his suffering so lightly that one is apt to miss the heroism of it all. He suffered alone and without repining. He watched the fell forces of disease drawing closer and closer; he looked death in the face calmly and intrepidly. He died and made no sign. In this lies the pathos of his life. In this he gave an example to us all.

With patience goes hand in hand another virtue which is also truly Christian—kindness. The fruits of religion are many and beautiful; most beautiful of all is kindness. It is the glow of the love of God burning in the heart; it is the sure shining of the Christian spirit. "By this shall all men know that ye are My disciples, if ye love one another." And if we deal kindly by the lowliest amongst us, do we not deal kindly by the Lord himself? It befits the priest, of all men, to be kind. The kindness that emanates from a truly priestly life diffuses itself through the souls of others like the fragrance of incense that comes they know not whence. It befits the priest to preach kindness—to remind his flock that the man who lives a loveless life misses what is best in life—"He that loveth not abideth in death." Father McNulty was kind. He was kindness itself. Wherever he went gentle and simple had a cheery word for him; his was the kindliness of nature that makes the whole world kin. From his lips all who knew him expected nothing but words of kindness. Well did he know that

kind words are the seeds of kind thoughts and kind acts, and kind words he scattered with bounteous hand. As unkindness is the cause of much of life's miseries, so kindness is a perennial source of happiness, and from Father McNulty's presence moroseness vanished as shadows before the light. He was always gentle. He shrank from giving pain. Not even when he was obliged to reprehend did he betray the slightest trace of bitterness. He had the rare faculty of administering a rebuke without leaving a rankling thought behind. He was kind as if he did not know that he was kind. Many who knew him have stories to tell of deeds that only kindness that thinks could do. All who knew him are the better for having known a soul where bitterness could not take root.

Patience and kindness stood out in bold relief in Father McNulty's character, but they must not let us lose sight of other qualities, not less sterling with which his life was adorned. A sound judgment is the main spring of a well-balanced character, and Father McNulty evinced far more than ordinary powers of good judgment. Of his ability to see things as they are he gave signal proof in the earliest years of his priesthood. Soon after his ordination he was appointed editor of the North Western Chronicle, and in this capacity he quickly showed that he carried an old head on young shoulders. Sanity of thought, breadth of vision, freedom from bias, Catholicity of tone, marked the columns of the North Western Chronicle during his term of editorship. The contributions that he made to the history of Minnesota show signs of real literary power. His essay on the first chapel in Minnesota (see *Acta et Dicta*, July, 1907) and his memorial volume of the Golden Jubilee of the diocese of St. Paul tell what he could have done had time permitted his talents to mature and his health allowed him to follow literary pursuits. His intellectual gifts were enhanced by a singular sprightliness of spirit which made him the most lovable of men, and by other attractive traits which add a charm to a well-rounded character. A simplicity of soul—sure sign of a noble na-

ture—was united with an engaging frankness of manner, with a high sense of honour, and with a sincerity that shone in every word and action. Such men are always unselfish, and in Father McNulty no trace of selfishness could be seen. He never forgot a favour no matter how trivial, and he was one of those who can dispense favours with a grace and lightness of touch that removes all sense of obligation. Measured by the standards that men admire, Father McNulty was a man among men.

And yet it is not alone for beautiful qualities of mind and heart that Father McNulty will be missed. All these were only the lovely setting in which was enshrined a gem which he valued beyond all else in the world, a pearl of great price dearer to him than life itself,—his priesthood. They who knew him will miss him as a priest. In all his instincts, in every fibre of his being, he was a priest. To a faith as simple as a child's he united the culture of soul which is the fruit of study and meditation on the things of God. But what, perhaps, chiefly distinguished him as a priest was his love for his flock,—the supreme test of the pastor according to Christ's own heart. He knew his people and they knew him. Well might he say, as St. Paul said to his flock, "I carry you in my heart." The children smiled as he passed by—a greeting from Father McNulty was the greeting of one who knew how to step softly in the world of childhood. Older people were strangely drawn to him, and never failed to find in his calm judgment and exquisite sympathy the help for which a troubled soul turns to a priest. In the homes of the people he was the tried and trusty friend—he had a heart for every joy and every grief. In the confessional he was the wise and gentle guide of souls. In the pulpit he was the prudent preacher of the Gospel, holding a high conception of the ministry of the word committed to his hands. Only words that come from the heart go to the heart: Father McNulty's words won their way to the hearts of his people. He spoke the truth in love and the people heard him gladly. He spoke as a

man of deep spiritual insight speaks—as a man speaks to whom the issue of life have been brought home as solemn and stern realities. And as he spoke the people listened as to one in whose words the power of goodness and the charm of a sweet and holy life were vibrating. Finally, he had the true priest's devotion to duty. As long as strength was left to him he worked without ceasing—like one who realizes that the night cometh when no man can work. And even when his step grew slower and feebler he clung jealously to the duties of the ministry. One great regret filled the closing years of his life—a regret that was pathetic—namely, that his failing health would not permit him to assume his full share of the burdens of a parish where there was much to be done. To be unable to move about among the sick—this was especially hard for him to bear. For his own sufferings he had no word of complaint, but he often grieved that he was condemned to comparative inactivity while work he longed to do remained undone. The end of his life was in keeping with the rest of it. When the fragile frame had given fearful warning that it should not be taxed he dragged himself to the altar. They who watched him faltering through the words he loved so well felt that they were assisting at his last Mass. On the afternoon of the following day he was called away from the scene of his labours and sufferings. He died mourned by priests and people—by all classes of the community in which his life had been spent, for he had always been all to all.

—HUMPHREY MOYNIHAN.

THE RIGHT REVEREND MONSIGNOR OSTER.

In grateful and revered memory the ACTA ET DICTA here records the name of the Right Reverend Jean Antoine Anatole Oster, who came to the end of his long and useful career at 6:00 a. m., Monday, December 5, 1910, in St. Joseph's Hospital, St. Paul. Monsignor Oster had been one of the early Apostolic missionaries in the diocese, and later became Spiritual Director and Professor of

Ascetic and Pastoral Theology in the St. Paul Seminary (1897-1902). At the time of his demise he held the position of Vicar-General of the archdiocese of St. Paul. He was appointed to this latter office in 1902.

The passing of Monsignor Oster is an event of more than ordinary note. He belongs to that period of diocesan history to which in itself it is singular honour to have been associated. Coming to the diocese as a seminarian three years after its establishment, he lived close to the life of its first bishop,—by whom he was ordained in 1856,—and participated in those pioneering energies which have laid the foundations of organized Catholicity in this province. He lived to be the last representative in the archdiocese of the age of Cretin, and his career in a measure typified the growth of the church in these parts. But to the end the recollections of those earlier days were kept by him green and precious, a source of strength and joy to himself, of edification to those to whom he imparted their story.

The missionary activity of Father Oster extended over a wide field. And so devoted and zealous was he throughout that his name has become a household word in the archdiocese. After forty-one years of tireless ministering—mostly under primitive conditions—to the wants of parishioners at Mendota, St. Paul, Byrnesville and Clontarf, he was appointed, December 27, 1897, Professor of Ascetic and Pastoral Theology, and Spiritual Director in the seminary. He also acted as Dean of Discipline in the North Residence until 1899, when he was elevated to the office of the Vice-Rectorship.

To these new and important duties Father Oster brought a character fortified by years of rigorous self-sacrifice; a faith, that quickened and grew with his missionary service; an intelligence exercised even amid onerous labours by careful reading and fruitful thought; a love of religion that extended to details of rubric and ceremonial, and a simplicity of life that was truly patriarchal.

His actual work in class-room and conference was dominated by a profound sense of the dignity of the priesthood, a high conception of its true inner life and sanctity. So that the broad lessons of his career as well as his positive teaching made him a spiritual force of rare power in the lives of the students entrusted to his guidance.

It was during his term of office in the seminary that Father Oster was named a Domestic Prelate of the Holy Father, with the title of Monsignor. The investiture took place in the Aula Maxima,—then used as a chapel,—on October 26, 1899.

During the summer of 1902, owing to ill-health, he found it necessary to resume parochial work. To the Seminary, however, he remained deeply attached. On the occasion of the golden jubilee of his ordination to the priesthood he chose St. Mary's Chapel as the scene of the celebration. And when at length a severe sickness forced him into complete retirement in 1908, according to his express wishes he took up his residence within the Seminary walls. This institution, together with others of the archdiocese, was made the recipient of generous donations by the terms of his will.

A funeral cortege, consisting mainly of seminarians, accompanied the remains from St. Joseph's Hospital to the Cathedral, where the obsequies occurred at 9:30 a. m., Wednesday, December 7. After the Office of the Dead was chanted by the seminarians, a Solemn Mass of Requiem was celebrated by the Right Reverend John J. Lawler, D. D., with the Very Reverend Francis J. Schaefer, D. D., as assistant priest; the Reverend John A. Kane, a former altar boy and protege of the Monsignor as deacon; and the Reverend James C. Byrne as subdeacon. The ceremonies were in charge of the Reverend Aloysius Ziskovsky of the St. Paul Seminary. The music was sung by the seminarians, some of whom also acted as servers of the Mass. Archbishop Ireland pronounced the final absolution, assisted by the Reverend Thomas J. Gibbons and the Reverend John M. Solnce. Present in the sanctuary were the Right Reverend James McGolrick, D. D., Bishop of Duluth; the

Right Reverend Patrick R. Heffron, D. D., Bishop of Winona; the Right Reverend James O'Reilly, D. D., Bishop of Fargo; the Right Reverend Monsignor A. Plut of Shakopee; the Right Reverend Dominic A. Majer of St. Paul. A large number of the priests of the archdiocese occupied pews on either side of the centre aisle in the body of the church.

Archbishop Ireland delivered the funeral oration. His Grace was deeply and visibly moved as standing over the bier of Monsignor Oster, he announced that the Age of Cretin is forever spent.¹ He—the Benjamin of Bishop Cretin—on whose brow the anointing hand of St. Paul's first bishop ministered for the last time, who shortly afterwards closed the saintly bishop's eyes in eternal rest, is now himself still in death. "This is an epoch that sets, a rich and wonderful epoch." The impressive significance of the moment and the historic memories which a review of the deceased prelates fifty-four years of zealous service recalled were eloquently dwelt upon. Then speaking of Father Oster as the ideal priest, the perfect "*homo rectus et simplex*," the Archbishop said in part: "Every moment of his fifty-four years of priesthood was given to holy living, to a quenchless enthusiasm of service at the altar of God. He did wonderful things! If you ask me what they were, I say: he built up within his own life and character and soul the ideal priesthood of the church of God. No man's soul drew sweeter, loftier inspiration from the skies. His life was a gathering up of human forces, the energies of body and of soul to one purpose—the living of the very life of God on this earth. He who builds within himself the ideal priesthood works wonders, works miracles that are impossible to humanity. He was so wrapped up

¹The Archbishop had reference to diocesan history. The Reverend Cornelius Wittmann, O. S. B., who was elevated to the priesthood by Bishop Cretin, in the Cathedral of St. Paul, May 17, 1856 (cfr. *Acta et Dicta*, Vol. 1, No. 1, p. 92), is living at the present time (June, 1911), in retirement in St. John's Abbey, Collegeville, Minnesota.

in God that he did not do his priestly duty as a conviction of mind, but with a softness of spirit which comes to the priest when the life of God within him has become a real nature and instinct.

“Father Oster, long have we known you, long have we loved you. You were a sweet, brave, consecrated spirit. We of Christ, we salute in you the best and the sweetest priesthood.”

The body was borne to Calvary cemetery, accompanied by the Archbishop, by Bishop McGolrick and a large number of mourners.

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In view of the fact that Monsignor Oster's career is replete with historical interest and that the work accomplished by his devoted efforts has won for him a place beside Monsignor Ravoux and Bishop Cretin as one of the special founders of the diocese, the pages of the ACTA ET DICTA in the near future will contain a fuller and more detailed account of his life and achievement.

THE RIGHT REVEREND MONSIGNOR DOMINIC A. MAJER.

On Saturday, March 11th, at 5:45 p. m. passed away at his home, 263 Charles street, St. Paul, after a two months' siege of pneumonia, Monsignor Dominic A. Majer, pastor of St. Adalbert's Polish parish, in that city.

Monsignor Majer was born in Poland, December 28, 1838. After completing a course in the classics and in philosophy, at Warsaw, he entered the theological department of the University of Vienna, from where he was graduated at the age of twenty-three. He was ordained priest, July 7th, 1861; (plans had been arranged to celebrate the fiftieth anniversary of this event in connection with the dedicatory ceremonies of the new St. Adalbert's Church, this summer). Two years after his ordination, in 1863, the young priest, imbued with motives of patriotism, joined his countrymen in their unsuccessful revolution against Russian oppression. During the war he served as a military chaplain. When the insurrec-

tion was quelled in the following year Father Majer along with the rest of the officers and leaders in the movement, was viewed with suspicion and disfavour by the Austrian government. To avoid the danger of imprisonment, the young priest went to Italy. After a sojourn in the latter country, he spent sometime visiting various districts of Prussian Poland; but soon tiring of this unsettled residence he decided to emigrate to America, and there engage in missionary work among his expatriated countrymen. He arrived in 1873, and immediately took charge of the Polish parish in Berlin, Wisconsin. Subsequently he was given charge of St. Adalbert's parish in Chicago, and after a successful pastorate of five years, he returned to Wisconsin and was appointed pastor of the Polish parish of the Sacred Heart at Pine Creek.

In 1883, Father Majer visited his native land, after an absence of twenty years. On his return to this country in September of the same year, he joined the diocese of St. Paul, and was appointed by Bishop Grace, to St. Adalbert's Church, St. Paul, where he remained as pastor to the end of his life—a period of twenty-eight years.

The funeral occurred Wednesday, March 15th. At 3:30 p. m. on the previous day the casket bearing the remains of the dead priest had been transferred from the parish-house, Charles and Galtier Streets, to the new church. During the procession, the clergy chanted the "Miserere." Several thousand friends and parishioners gathered in the street to witness the solemn ceremony. After depositing the casket in the church the Vespers of the Dead was said by the assembled priests, and the congregation sang the "Salve Regina" in the vernacular. A guard of four—members of the various societies in the parish—kept watch at the casket throughout the night.

The funeral obsequies were attended by about seventy-five priests, a large number of lay friends from various parts of the Northwest, and a congregation which completely filled the new

structure. The central section of the edifice was reserved for the church-societies. Service began with the chanting of the Office of the Dead by the clergy, at 9:30 a. m. The Solemn Requiem Mass which followed was celebrated by the Reverend James Pacholski, of Winona, an intimate friend of the deceased, assisted by Reverend James Wojtowicz of Greenville, South Dakota, as deacon, and Father August Babinski of Superior, Wisconsin as sub-deacon; the Reverend Aloysius Ziskovsky of the St. Paul Seminary was master of ceremonies. His Grace, Archbishop Ireland, occupied the throne at the right of the altar; assisting him were the Reverend Francis J. Schaefer, D. D., rector of the St. Paul Seminary, and the Reverend J. M. Solnce, pastor of St. Agnes' Church, St. Paul. At the left of the altar were seated the Right Reverend Paul Rhode, D. D., Auxiliary Bishop of Chicago, the Right Reverend John J. Lawler, D. D., Auxiliary Bishop of St. Paul, the Right Reverend James Trobec, D. D., Bishop of St. Cloud, and the Right Reverend Monsignor -A. Plut, of Shakopee. The following priests, intimate friends of Monsignor Majer, acted as pall-bearers: the Reverends Jos. Cieminski and S. Iciek of Duluth, Ant. Ogulin and P. Kupferschmidt of St. Paul, Ambrose Kryjewski of Willo, Minn., and Peter A. Roy, formerly of Ivanhoe, Minn., now Monsignor Majer's successor in St. Adalbert's.

Immediately after the Requiem Mass, the Reverend Henry Jajeski, pastor of the Holy Cross Church, Minneapolis, delivered a eulogy in the Polish language. He said in part:

"I am to perform a task this morning that is, at once, sorrowful and pleasant. It is sorrowful, because in the name of the clergy and in your name, I am to bid a last farewell to our friend, your late pastor, Father Majer. It is pleasant, because I knew him so intimately, I who saw his brilliant achievements in the work of the Master, who knew the loftiness of his motives and ideals—it is a pleasant task, to express my appreciation of the character and activity of this faithful servant whom the Lord has summoned to

his reward. But there is little need of my appearance as a eulogist before you—you among whom Father Majer lived, before you for whom he worked. What detail of his life can I mention of which you are not aware? His gentleness commingled with force, his fatherly sympathy, his priestly zeal—all these were expended for you and lavished upon you; all these were brought into play in your midst. Your co-operation with him in all his undertakings, your quick and ready response to all his requests prove that you loved him, that you trusted in his talents, that you judged his character rightly.

“It does seem a pity that his life’s thread was cut, before this beautiful temple—the fruit of his zeal, the evidence of your piety—was entirely completed. It will be sad to recall the fact that his funeral service was the first religious rite to take place in this church. But yet, it will ever be a consolation and a comfort to bear in mind that, before his death, he did complete a grander and more glorious temple than this material edifice—the spiritual temple of a well-grounded faith in the hearts of his people. Let this thought console us this morning: Father Majer was ever an ideal priest; let this be our prayer: Eternal rest grant unto him, Oh Lord! May his soul rest in peace.”

After the Polish sermon, the Archbishop addressed the congregation in English. Among other things he said:

“The parish of St. Adalbert’s mourns Monsignor Majer. Well it may. Was he not the model priest, the model pastor? Beautiful was his Christ-like life. Without stain or reproach he was in his long career of more than three score and ten years. He lived with God, for God—the embodiment of every priestly virtue, the exemplar of every Gospel precept or counsel—truly the man of God, the supernatural man, able in every word, in every act, to say to those around him: Be imitators of me, as I am the imitator of Christ. How zealous, prudent, untiring, in activity, unselfish in vigil and work, was he as pastor of the flock entrusted to his

guidance. Who, young or old, strong or weak, amid his parishioners, did not feel the touch of his fatherly hand, did not receive comfort and joy from the out-pourings of his tenderness of heart. A good and great parish has grown up in the city of St. Paul under the patronage of St. Adalbert. Here are a flourishing school and a beautiful church edifice; here men and women throng around confessional and communion-rail; here lives the Faith, here prosper the traditions of the richest ages of religion—all this, the fruit of Monsignor Majer's plantings in minds and hearts.

“The diocese of St. Paul mourns Monsignor Majer. His influence for good reached far and wide throughout the diocese. Wherever he was needed, he went; wherever he went, he served the cause of religion. As the Ordinary of the Diocese, I always put unlimited confidence in him. He was my trusted adviser, my loyal helper. More than any other, I have reason to be sad, as I bid him farewell.”

When the Archbishop had completed the sermon he pronounced the final absolution. At the hour of twelve the funeral cortege, led by a platoon of mounted police, began to wend its way to Calvary cemetery. Many of the clergy and all the members of the societies, accompanied the body to its final resting-place. At the cemetery, Father Pacholski recited the prescribed prayers and Monsignor Majer was laid to rest in a grave near Monsignors Ravoux and Oster.

The memory of Monsignor Majer will ever remain for his acquaintances an emblem of a sterling priestly life. His unswerving faith, his sincere humility, his broadly gauged sympathy, made of his career an eloquent sermon. Highly endowed by nature with practical talents and sound sense, a man of conspicuous intellectual gifts, he was a valuable counsellor in every enterprise that aimed at the general advancement of the noble profession to which he belonged, of the nationality which he represented, of the community in which he lived.

He was always awake to the needs of his parish. Soon after coming to St. Adalbert's, he built a parochial school. The school flourished and in time more room was needed. He then urged the parishioners to erect a more commodious building. They admitted the soundness of their pastor's plea, and with the traditional generosity of the race erected a splendid red-brick structure, spacious and well equipped, at a cost of \$35,000. St. Adalbert's parish, today, has one of the finest parochial schools in the diocese.

No small part of Father Majer's priestly care was given to the young people of his parish. They were the objects of his special solicitude. The school children received his closest attention. He regularly visited the various class-rooms, and always insisted on preparing the class for First Holy Communion himself. He took an active interest in all the social functions of the young folks. He encouraged every form of innocent amusement among them, and his practice of spending a few minutes, at least, with them when they were gathered for a social evening, proved a noticeable factor for good.

Piously anxious for the religious welfare of his people Monsignor Majer encouraged many devout practices among them. He instituted congregational singing of Vespers for the Sunday afternoons throughout the year, the public recitation of the rosary before the Vesper service by members of the Rosary Society, the practice of daily attendance at mass of the school-children. These and similar devotions contributed to form a deep religious spirit in his parish. His careful regard for the beauty and dignity of divine service was seen too in the interest which he had in his church choir. It was his principle that this organization can do effective work only when its efforts are prompted by the sole motive of pleasing God. Hence St. Adalbert's choir has always been a volunteer body, and yet the high merit of its work is known throughout the city.

In the pulpit, Monsignor Majer was plain and effective. His

sermons were keyed to the deep earnestness and sincerity of his life; his language and thought were always accommodated to the capacity of the simple folk whose moral life, it was his office to mould. He assailed all abuse and intemperance, but his message was ever savored with a kind and gentle sympathy.

His home-life likewise was marked by the same simplicity. He seldom entertained and seldom went out to be entertained. He was always at home, ready for the call of his people. In May, 1906, Pope Pius X, at the request of Archbishop Ireland, fittingly recognized Father Majer's successful work as pastor of St. Adalbert's and in the cause of religion generally, by raising him to the dignity of a Domestic Prelate. It is claimed for Monsignor Majer that he is the first Polish priest in America to receive this honour. His friends however, never knew him as "Monsignor." "If the Archbishop and Rome set some value on my humble efforts, it naturally pleases and encourages me," he was heard to say when he was congratulated upon receiving the dignity of the Monsignorship, "but," he added, "whatever success I have had, must be attributed to the potency of divine grace. As for myself, I hope to remain with you, as heretofore—plain 'Father' Majer."

Encouraged by this wholly unexpected honour, Monsignor Majer resolved to spend himself even more unreservedly and more actively in the cause or religion. It was soon after his investiture with the robes of the Monsignorship, that he presented to his parish the project of building a more commodious and elegant house of worship. The announcement was received with enthusiasm by his parishioners. The construction of the new church which when completed, will represent an outlay of \$60,000, was undertaken a year ago. Unfortunately, Monsignor Majer was called from this life before the church was ready for service.

But his activities were, by no means confined to the precincts of his parish. He was in a sense, an apostle of the Polish immigrants in America. Several years ago, when difficulty arose among

the Poles in two cities of the middle west, and the misguided people rebelled against legitimate authority, it was Monsignor Majer's zeal, sagacity and influence that brought back to the church, not only the people themselves, but the two prominent promoters of the disturbances.

Nor was the attention of Monsignor Majer directed solely toward the spiritual life of the Poles in this country. Though commendably free from partiality and clannishness, he always took a widely active interest in their fraternal and social life. He identified himself prominently with their foremost national organizations, the "Zwianzek Polski" and the "Unia Polska." He attended the conventions of these bodies, and Poles, in all parts of the country, the clergy and the laity as well, respected his views and opinions. In fact, he was regarded as one of the foremost leaders of his nationality in America. Archbishop Ireland said of him: "To the people of the Polish race he was the wisest of counsellors; and happily for themselves, priests and people of his race looked up to him with reverence and confided in his lessons."

—F. J. R.

THE LIBRARY.

A Partial List of Its Contents.

(Continued from the previous issue.)

Catholicity in Philadelphia, From the Earliest Missionaries Down to the Present Time, by Joseph L. J. Kirlin, Priest of the Archdiocese of Philadelphia. Philadelphia, John Jos. McVey, 1909. Presented by the Reverend Martin I. J. Griffin of the St. Thomas College.

Minnesota, the North Star State, by William Watts Folwell. American Commonwealths. Boston and New York; Houghton, Mifflin & Company. The Riverside Press, Cambridge.

Statutes of the Diocese of Crookston. Record Press, St. John's University, Collegeville, Minnesota. Presented by the Right Reverend Timothy Corbett, D. D., Bishop of Crookston.

The Present State of the European Settlements on the Mississippi, with a Geographical Description of that River, illustrated by Plans and Draughts, by Captain Philip Pittman. An exact reprint of the original edition, London, 1770; edited with Introduction, Notes and Index, with facsimiles of the original maps and plans, by Frank Heywood Hodder, Professor of American History, University of Kansas. Cleveland, The Arthur H. Clark Company, 1906. Of this work five hundred copies were printed, of which the copy in the St. Paul Catholic Historical Library is No. 257. Presented by Archbishop Ireland.

History of the Catholic Church in Polk County, Iowa, by the Reverend John F. Kempker, Davenport, Iowa.. January 25, 1911. In the original manuscript. Presented by the author.

Journal de La Verendrye. Relation de ce qui s'est passe au fort St-Charles depuis le 27 mai 1733 au 12 juillet 1734. Documents

publies par La Societe Historique de Saint-Boniface, Supplement aux *Cloches de Saint-Boniface*, (Vol. X., Nos. 5, 6, 7). Present by Archbishop Ireland.

Souvenir of The Eucharistic Congress, of Montreal, Canada, September, 1910. Published by *La Verita*, an Italian Catholic newspaper, Philadelphia. Presented by the Reverend Englebert J. Wilbee, St. Paul.

Mobile's Bi-Centenary Catholic Celebration. An account published by *The Morning Star*, a Catholic Weekly, New Orleans, Saturday, February 25, 1911. Presented by Archbishop Ireland.

The Kensington Rune Stone. Preliminary Report of the Minnesota Historical Society by its Museum Committee. Published by the Society. The Volkszeitung Company, St. Paul, Minn. December, 1910. A Pamphlet. Presented by Mr. N. H. Winchell of St. Paul.

Records of the American Catholic Historical Society of Philadelphia. Published quarterly by the Society. (Vol. XXI, Nos. 2, 3.) Presented by Mr. Martin I. J. Griffin, Philadelphia.

Jubel-Ausgabe der Deutschen katholischen Zeitungen und Zeitschriften in den Vereinigten Staaten von Nord-Amerika, zu Ehrens des fuenfzigjaerigen Priester-Jubilaums Seiner Heiligkeit Papst Leo XIII. A. D. 1887.

Annals of the Propagation of the Faith. Vol. XIII. November, 1852. No. LXXXI. And separate pages of another number of the Annals (date not given), containing an *Extract of a Letter from* Mr. (sic) Belcourt, *Apostolic Missionary, to the Right Rev. Dr. Loras, Bishop of Dubuque*. The letter is dated "Minnesota (sic), 16th February, 1850." Presented by Mr. Martin I. J. Griffin, Philadelphia.

THE MUSEUM.

Objects of Historical Value.

(Continued from the previous issue.)

Biblia Sacra, Vulgatae Editionis Sixti V. Pont. M. Jussu recognita, et Clementis VIII, auctoritate edita Coloniae Agrippinae, Sump. Haer. Bernardi Gualteri et Sociorum. cId Idc XXXXVII. Cum Privelegio S. Cæsareæ Maj. On the cover (inside) is pasted a printed slip with black border design, bearing the name, "Rev. Joseph Cretin." A manuscript note on the fly leaf reads, "Edit A. D. 1597." Presented to the St. Paul Seminary by Archbishop Grace and transferred in December, 1910, with permission, to the Historical Museum.

The silver Chalice and Paten used by Father Oster throughout his missionary career given to the St. Paul Historical Society by the terms of the late Monsignor Oster's will.

A Black Cross and Brass Crucifix, bearing on the back of the perpendicular piece the following memoranda: "Crucifix given me by Bishop Vital Grandin, a Souvenir of His Consecration." Also left to the Society by the will of the late Monsignor Oster.

The Burse (containing corporal) and the Chalice-veil of the Missionary set of Vestments used by Father Oster on his early missions, in the chasuble, stole and maniple of which Monsignor Oster was buried.

The Personal Papers of the late Monsignor Oster. And from his personal effects: a lithograph bust-portrait in brown wooden frame (19x19 in. of Pius IX., bearing the memoranda, "Pius IX Pontifex Max. Anno XVII;" a bust-portrait in oils (oval, gilt frame, 14¼x11¾ in.) of Bishop Cretin; a three-quarter length photo-

graph (gilt frame, $14\frac{1}{2} \times 12\frac{3}{4}$ in.) of Archbishop Grace seated; a gilt-framed copy ($15\frac{1}{4} \times 13\frac{1}{2}$ in.) of the well-known group-photograph of Bishops Cotter, Shanley, McGolrick; a photograph in brown wooden frame ($14\frac{3}{4} \times 10$ in.) of M. l'Abbe Muehe, the confessor and spiritual director of Monsignor Oster, while the latter was a student in the Seminary of Strassburg; three albums containing photographs of his friends and acquaintances; and other effects, a completed list of which will appear in the next number of the ACTA ET DICTA.

A three-quarter length portrait ($46 \times 33\frac{1}{2}$ in.) in oils, set in a heavy gilt frame, of the Right Reverend Monsignor Caillet. Presented by the Reverend Thomas J. Gibbons of St. Paul. The painting was retouched for the Historical Society in the studio of St. Catherine's College.

Acknowledgement.

The St. Paul Catholic Historical Society gratefully acknowledges its indebtedness for materials bearing on the History of the Catholic Church in the Northwest to the following: Archbishop Ireland, of St. Paul, the late Right Reverend Monsignor Oster; the Reverend Thomas J. Gibbons of St. Paul; the Sisters of St. Joseph of St. Catherine's College; the Reverend Martin I. J. Griffin, of the St. Thomas College; the Reverend Engelbert J. Wilbee of St. Paul; the Reverend Joseph Corrigan of St. Paul; the Reverend Aloysius Ziskovsky of the St. Paul Seminary; the Reverend Albert R. Bandini of Minneapolis; Mr. John Sweetman, Drumbaragh Kells, Ireland; the Honorable William J. Onahan of Chicago; Mr. Martin I. J. Griffin, Philadelphia; Mr. W. H. Wiltzius, Milwaukee; Messrs. John P. O'Connor, N. H. Winchell, and Warren Upham, of St. Paul.

ACTA ET DICTA

*A collection of historical data regarding
the origin and growth of
the Catholic Church in
the Northwest.*

*"Colligite fragmenta ne pereant,"
(Joan. VI.12.)*

*Published by
THE CATHOLIC HISTORICAL SOCIETY of ST. PAUL.
Vol. III, JULY 1914, No. 2*

The Catholic Historical Society of St. Paul.

Organized, April, 1905.

Incorporated, December, 1912.

Headquarters: St. Paul Seminary.

Officers of the Society.

President: Most Reverend John Ireland, D. D.

First Vice President: Right Reverend John J. Lawler, D. D.

Second Vice President: Reverend James Reardon.

Secretary and Librarian: Rev. John Seliskar.

Treasurer: Very Rev. Francis J. Schaefer, D. D.

Request.

The Catholic Historical Society of St. Paul will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers, relating to the history of the Catholic Church in the Northwest.

The names of contributors will be printed in the *Acta et Dicta*.

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Vol. III.

JULY, 1914.

No. 2

The St. Paul Catholic Historical Society Reorganized and Incorporated.

A special meeting of the Officers of the "St. Paul Catholic Historical Society" was held in December, 1912, for the purpose of reorganizing and incorporating the Society. Articles of incorporation were prepared and adopted. They were filed on the 26th day of December, 1912.

The incorporators were: The Most Reverend Archbishop, Right Reverend Bishop Lawler, Very Reverend F. S. Schaefer, the Reverend James Reardon, and the Reverend John Seliskar.

At another special meeting held March 22, 1913, the officers of the "Catholic Historical Society" deemed it advisable to amend the articles of incorporation and to change the name of the "Catholic Historical Society" so that it will be known henceforth as the "Catholic Historical Society of St. Paul." The amendment was filed February 9, 1914.

The following are the articles of incorporation and the amendment as adopted by the Society:

CERTIFICATE OF INCORPORATION OF "THE CATHOLIC
HISTORICAL SOCIETY."

The undersigned for the purpose of forming a corporation under the laws of the State of Minnesota, providing for the creation of such corporations for the promotion of religious, moral, educational, scientific, benevolent, fraternal, or reformatory purposes, do hereby adopt and sign this certificate.

I.

The name of the corporation shall be "The Catholic Historical Society." Its location is St. Paul, Minnesota, and its plan of operation shall be to take over all the property, assets and rights of the unincorporated society now and for many years past, existing in the State of Minnesota, and located in St. Paul, Minnesota, known as "The Catholic Historical Society," including all bequests, gifts, grants or devises made to said unincorporated society,—said unincorporated society having duly authorized the forming of this corporation for the purposes herein declared,—to institute and carry on historical research upon subjects of inquiry of special interest to Catholics, and to preserve and disseminate such information.

II.

The members of this corporation shall be composed of the persons hereinafter named as members of the Board of Trustees, and such other persons as shall be elected to membership in said corporation by a majority vote of the entire Board of Trustees hereinafter provided, or their successors in office. The terms of admission to membership shall be an election to such membership by a majority vote of said Board of Trustees. Provided, however, that whoever shall be Archbishop of the Roman Catholic Diocese of St. Paul, Minnesota, shall be ex-officio, always a member of said corporation. No other terms of admission to membership shall be required, nor shall any contributions be required of the members.

III.

There shall be no capital stock.

IV.

The officers of the corporation shall be a President, Secretary and Treasurer and a Board of Five Trustees, four of whom shall be elected at the annual meeting of said corporation to be held on the first Tuesday of November in each year. The terms of said trustees shall be so adjusted that two of them shall be elected at the first election for a term of two years, and two for a term of four years, so that two trustees shall be elected every two years. After the first election trustees shall be elected for a term of four years. The Archbishop of the Diocese of St. Paul shall be ex-officio a member of said Board of Trustees, and President of said corporation. The Secretary and Treasurer shall be elected at the annual meetings of the corporation and shall hold their offices for one year and until their successors are elected and qualify.

Until the elective members are elected at the annual meeting of the corporation the following persons shall be members of the Board of Trustees, and officers of the corporation:

Most Reverend John Ireland, Archbishop of the Diocese of St. Paul; Right Reverend John J. Lawler; Reverend Francis J. Schaefer; Reverend John Seliskar and Reverend James M. Reardon.

John Seliskar shall be Secretary and Francis J. Schaefer shall be Treasurer of said corporation.

IN WITNESS WHEREOF, The undersigned have signed and acknowledged this certificate this 23rd day of December, 1912.

JOHN IRELAND,
JOHN J. LAWLER,
FRANCIS J. SCHAEFER,
JOHN SELISKAR,
JAMES M. REARDON.

In Presence of:

Thomas A. Welch,
John P. O'Connor,

State of Minnesota, }
County of Ramsey. } ss.

On this 24th day of December, 1912, before me personally appeared, John Ireland, John J. Lawler, Francis J. Schaefer, John Seliskar and James M. Reardon, to me well known to be the persons named in and who executed the foregoing instrument, and they each duly acknowledged said instrument to be their free act and deed.

JOHN P. O'CONNOR,
Notary Public, Ramsey County, Minnesota.
My Commission expires February 17, 1918.

CERTIFICATE OF AMENDMENT TO ARTICLES OF INCORPORATION OF "THE CATHOLIC HISTORICAL SOCIETY."

The undersigned, hereby certify that at a special meeting of the members of "The Catholic Historical Society," held pursuant to notice therefor duly given, on the 22nd day of March, A. D. 1913, the following resolution was by a majority vote of all the members of said corporation (the same not being a stock corporation) duly adopted, to-wit:

"Resolved, That Article 1 of the Articles of Incorporation of 'The Catholic Historical Society,' be amended so as to read as follows:

1.

The name of the Corporation shall be, "The Catholic Historical Society of St. Paul." Its location is St. Paul, Minnesota, and its plan of operation shall be to take over all the property, assets and rights of the unincorporated society, now and for many years past, existing in the State of Minnesota, and located in St. Paul, Minnesota, known as "The Catholic Historical Society," including all bequests, gifts, grants or devises made to said unincorporated society,—said unincorporated society having duly authorized the forming of this corporation for the purposes herein declared,—to institute and carry on historical research upon

subjects of inquiry of special interest to Catholics, and to preserve and disseminate such information.' "

We further certify that said resolution and said Articles of Incorporation as so amended, were at said meeting unanimously adopted.

In witness whereof, we the undersigned, President and Secretary, respectively, of said Corporation, have hereunto subscribed our names, and affixed the Corporate Seal of said Corporation this 7th day of January, A. D. 1914.

JOHN IRELAND,

President of The Catholic Historical Society.

JOHN SELISKAR,

Secretary of The Catholic Historical Society.

In Presence of:

John P. O'Connor,

Harry F. O'Connor.

State of Minnesota, }
County of Ramsey. } ss.

Before me, the undersigned Notary Public within and for said County and State, personally appeared John Ireland and John Seliskar, to me known to be the persons described in and who executed the foregoing certificate; who being by me first duly sworn, did say, each for himself, that the said John Ireland is the President, and the said John Seliskar is the Secretary of "The Catholic Historical Society," a Corporation duly created, organized and existing under and pursuant to the laws of the State of Minnesota, whose articles are sought to be amended by the foregoing certificate; that the Seal affixed to the foregoing certificate is the Corporate Seal of said Corporation; that they have each read the foregoing certificate by them subscribed, and that the same is true of their own knowledge; that the said certificate was executed by them, and the Corporate Seal of said Corporation attached thereto by them, for and on behalf of said

Corporation, in their said official capacity, and by authority of the members of said Corporation; that they have executed said certificate, as aforesaid, as their own free act and deed, and the free act and deed of each of them, and as the free act and deed of said Corporation.

Subscribed and sworn to before me this 7th day of January, A. D. 1914.

HARRY F. O'CONNOR,
Notary Public, Ramsey County, Minnesota.
My Commission expires February 21, 1918.

REPRINTS
FROM
ORIGINAL DOCUMENTS.

The Cretin Collection.

(CONTINUED.)

(Translation made by the Reverend John Seliskar, Ph. D., from the original letters in possession of the St. Paul Catholic Historical Society.)

[THE REVEREND JOSEPH CRETIN TO HIS SISTER;
AN ACCOUNT OF HIS DEPARTURE FOR THE
UNITED STATES.¹]

Havre, August 25, 1838.

My dearest Sister,

You undoubtedly remember that I told you a fortnight ago to prepare yourself for a severe affliction. You soon recognized that my warning was timely. The sudden illness of my father and the news you now know have one after the other filled your soul with sorrow. How are you now? How is my father? I wished to learn these things before bidding farewell to France. I asked a certain person to keep me informed concerning yourself and my father. A letter was sent to Paris to the address that I left behind. It was refused in my absence; I asked for it later, but have not received it. I shall have to be resigned to the cruel uncertainty concerning you. Dearest Sister, I appeal to the Faith which throbs in your heart, do not blame me for the step I have taken, do not show immoderate sorrow at my departure; console my father, or rather allow him to remain ignorant of my absence. Do you think that I acted in this grave affair without serious consideration? For a long time I have been preparing myself for this sacrifice; I have forseen and weighed all the circumstances, I endeavored to overcome all obstacles that my nature placed in the way of its execution.

¹This letter was misplaced and was not published in the regular series. Its proper place is *Acta et Dicta*, Vol. II., No. 2, p. 195.

When I was asleep or awake, my father seemed to be before me; he was overcome with sadness, seemed to be about to leave us forever; in vain he desired that I be near him to speak to me the words of a final farewell.

In my mind, certain persons seem to accuse me of ingratitude, of a lack of filial devotion, even of the death of my father, as I am leaving him in his old age. The thought, however, of your grief and the idea of leaving you alone, without solace on earth, has caused me the deepest sorrow. I was by no means indifferent at the thought that I am deserting a locality in which many people had the highest regard for me, and to whom I was sincerely attached. My eyes were filled with tears at these and similar considerations; but the thought of my duty to God dried these tears. The Divine Providence seemed to assure me that you and my father will not be unprotected, that I could be more useful to you by my prayers than by my presence and my council, that I became a priest not for myself and for my own family, that, in accordance with the example of the Apostles and of so many other saints, I should be prepared to renounce everything for the sake of Jesus Christ, that He will render me a hundredfold here on earth and grant me life everlasting in the next world. These thoughts revived my courage and determination and fortified me in this great undertaking up to the present and will, I hope, sustain me to the end; these considerations ought to console you as well. I feel no anxiety because my conscience bears me witness that I obeyed God's call. Far from being troubled, you ought to rejoice at the good fortune that your brother is perfectly willing to bring the highest sacrifice that God could demand of him. Recall to your mind the consoling doctrines of our Holy Religion; meditate upon the brevity of life, the value of immortal souls, then you will find it more easy to alleviate my father's sorrow.

I am to do missionary work in a country in which there are still

many savages to convert. I am not going in search of gold, I intend to make no scientific discoveries, or undertake military expeditions. Were these my intentions, the world would comment favorably upon my departure; I go to do some little good, if God will accept my services.

I do not wish that the world should speak of me. I shall correspond with no one, but you. God will forgive me this small self-indulgence, especially as it will be a work of charity to console you. I most sincerely beg of you, show my letters to no one; I should not feel free to write as I would, if I thought that you showed my letters to anyone. From time to time you may write to me concerning some important happenings that may occur at Ferney; I shall always take the greatest interest in that parish.

Tomorrow we set sail for New York. I shall begin my correspondence with you. It is already after midnight, but I have no intention of going to rest until I shall have finished this letter to you. Let this epistle be somewhat lengthy as I shall not again write for a long time. Some five or six months ago I made the preparations necessary for the execution of my long-felt desire to consecrate myself to the work of the missions. The present occasion seemed propitious to carry out my designs. Through God's Goodness everything worked in my favor. I was informed only a few days before my departure that my request was granted, but with the greatest reluctance. In all secrecy I made the most necessary preparations. No one at Ferney, not even the priests of the parish, knew anything of my intended departure. It was on the feast of the Assumption; this patronal feast of our church was celebrated with great solemnity. Two celebrated speakers assisted; one preached at High Mass, the other, at Vespers. The music was beautiful. Joy and happiness reigned supreme. In the sight of others, I took part in the general rejoicing; but frequently during the office and catechetical instructions tears against my will bedewed my eyebrows, at the thought that I shall cause

sorrow to many inhabitants of this city and to the pupils of this parish. The evening approached. The people intended to illuminate the top of the church tower, but the wind interfered with their plans. The failure of the demonstration caused disappointment among the pupils and the other spectators. When the people returned home to rest I began to pack my trunk and to put all my affairs in order. Only one of the priests knew of my secret plans. At ten o'clock in the evening I received your sad letter and the sum of money. Your message filled my soul with sorrow; still I offered up to God this new and difficult sacrifice and continued my preparations. I was deeply moved when I burned the letters that I received from you, from M——— and from many other people; I kept these letters twenty-three years and reread them from time to time. At the early dawn I disappeared like a deserter; I took a carriage in which I placed some baggage, and luckily no one noticed anything. I did not feel the strength to resist your sorrow and grief, and I should likewise be too deeply affected; for this reason I told you nothing and did not come to visit you. Your sorrow would have caused me intense suffering.

It was without doubt God's will that I have so far received no information concerning you; I have inquired of many persons regarding you but no one could satisfy my longing. I shall probably hear nothing about you for a whole month; still, the sacrifice will be the more complete on this account. Time will bring some alleviation to your suffering.

But let me return to the narrative regarding my trip. At eight o'clock in the morning I left Geneva for Paris. I do not need to state that I thought of you and of my father during the light sleep which came upon me through fatigue and lack of sleep the night before. I passed through Nantua, Lans, Saunier, St. Jean de Lorme, Dijon, and Troye; at five o'clock in the morning I arrived in Paris. At the address sent me I met Mgr. Loras and

his companions. Our meeting was most cordial. We at once made arrangements to celebrate Holy Mass. Great was my disappointment to see such a small number of people assist at the Mass at which the sermon is preached. In a parish of 30,000 souls there were not three hundred people in church. Nearly all business houses were open; brick-layers were everywhere at work. All this added a great deal to the heaviness of my heart. The noise and the turmoil of Paris are unbearable; it gave me sufficient food for serious thought. It gives me great pleasure and consolation to see again the magnificent new Seminary of St. Sulpice; my former teachers showed a really paternal affection towards me. What sweet memories arose in my heart as I entered the large and beautiful church bearing the same name, where I again heard the delightful chant to which I listened in former years.

I returned to the Hotel Montesquieu where I had my lodgings. The dance hall was opposite my room. The music, the gaslight and the noise of the orchestra attracted a large crowd. I saw giddy young people with their foolish parents enter the hall. The contrast between this place and the country where I am going aroused thoughts of sadness in my heart. I was compelled to think about something as the noise of the ball-room prevented me from sleeping. Paris is a real Babylon, and I doubt not that its downfall will come soon.

I left Paris Monday, at four o'clock in the afternoon; I was on top of a stage coach that travelled with the rapidity of lightning. The journey from Paris to Havre was most beautiful. I looked back upon Paris as the sun was about to set; I bid a last farewell to the high towers of this magnificent Metropolis; its numberless windows presented in the sunshine the spectacle of a grand conflagration. We arrived in Havre on Tuesday morning, without mishap in spite of the rapidity of travel. This day was appointed for our departure. Contrary winds, however, arose; during the

time that we awaited the change of weather, we are lodged in the convent of the excellent Sisters of St. Thomas of Villanova. They received us most cordially and treated us most kindly. We are still at this place; we shall set sail tomorrow, Sunday, in the afternoon, if the weather will be favorable.

I was deeply impressed with the excellent order that reigns in this community. The Sisters have in their charge the old people, orphan boys and girls, the sick and the insane. All that are able, assist at Holy Mass every morning. How pathetic it is to hear these little ones recite the Litany of Divine Providence, on the shore of the ocean in which many of them lost their fathers. Beautiful indeed is our Holy Religion, when we view it in its wonderful works.

From the window of my room I can see a regular forest of masts on the numerous boats that fill the port. The wind keeps them nearly always in motion. I like to go to the top story of the house and watch the boats, as they depart for the open sea. The other day I witnessed a spectacle which was far from being amusing; a number of ships were in grave danger. I saw one of them go on the rocks just at the entrance to the harbour. The two main-masts were broken off; it had fifteen feet of water in the hold. No lives were lost, but the cargo of tobacco was a total loss. It was an American boat, Elisa.

We sail for New York on a beautiful American boat. Today it is raining heavily; the contrary wind is again arising. We need the North wind to be able to leave the harbour and to cross the channel of Manche; it is difficult to reach the open sea. Three missionaries sailed for New Orleans this morning; eight of them left last Sunday for various places of America. Nineteen missionaries will thus leave within a week from Havre for America. There will be nearly two hundred passengers on board of our boat; they are nearly all Alsations, German people with their families who are emigrating to the United States. There

will be eight persons in our cabin. We shall be able to celebrate Holy Mass every day, provided the weather is not too stormy. At half past twelve we set sail, and in three days, at the latest, we shall cast the last glance at the coast of France; still, this will not be the final farewell, as people can return from the country where I am going. In any case, offer up with Mariette many prayers for me. Recite at least a decade of the Rosary for me every day. I shall daily recommend your family to God. Let us love God above all else; let us so live that we shall again meet in heaven.

Extend my most affectionate greetings to my father. Accept my most cordial regards.

Your affectionate brother,

JOSEPH CRETIN.

[THE REVEREND JOSEPH CRETIN TO HIS SISTER; HE
CONSOLES HER IN HER ILLNESS AND ADDS A DE-
SCRIPTION OF HIS LABORS IN DUBUQUE.]

Dubuque, April 12, 1849.

You see, my dear sister, that I am still at Dubuque. The colony of our people who are going to California, departed yesterday. Mgr. Loras did not allow me to accompany them; or, rather, he thought it his duty to assure me that I should act against God's will, if I left Dubuque. I had to yield. May God's will be done; I think it will be to my advantage. The journey would without doubt involve many hardships but I shall not be without troubles where I am. The Bishop leaves tomorrow to be absent more than five months. I shall be here alone; cholera is approaching our city; it is not very agreeable to be called at any moment to a distance of some five or six miles, night or day, and to travel over impassable roads. I received your letter of February 10; I also

have before me yours of December 31. It gives me great sorrow to learn that your health is not improving; but it gives me great pleasure to see that you bear these trials in a truly Christian spirit. Virtue is strengthened through hardship, as gold is purified in the fire. I am always in good health; Lent caused me no hardship. May the sufferings which my brother has undergone be of benefit to his soul; it is a forewarning of pain which will be his lot sooner or later. Let him place his trust in God alone, and not in the uncertainty and perishableness of worldly things. How well the troubles which he witnessed are calculated to compel him to enter into himself. How he ought to thank God to have so far escaped these great misfortunes with which so many respectable families have been afflicted. Above all, he ought to be humble and just; this is the only safe way of preserving the peace of mind. But if he will take advantage of these conditions and become unfaithful to his trust, he and his children will pay dearly for this violation of the law, order and honor. I am convinced that nothing of the kind will happen; let him seek first the Kingdom of God and His justice, and all else will be added unto him. I am grateful to the persons you name that still remember me; remember me to them and assure them that I think of them in my prayers. I frequently offer up the Holy Sacrifice of the Mass for you and your family. God keeps a strict account of everything, even though men may forget the good services we do to them. Yesterday I received a letter from my cousin, Gouchon. Extend my greetings to the good sisters. I hope that my letter will reach you at Montluel. Do not go away from home too often. You would experience great inconveniences if a serious illness should overtake you away from home. I can never forget the good people of Ferney. In this country we possess the greatest political freedom and tranquillity. Mr. Cobet's socialists or Acarions settled in this diocese; they number some 500 people; still, it is expected that 30,000 will arrive. They will not be

great models of the Religion of the French; they are already considered as impious fanatics. They will not be able to stand, for any length of time, the ridicule to which they will be subjected in this country; they will have to change their manner of dress and their practice of living communistically. In spite of all my labors, I find time to print notices, prayers, pictures, etc. I play the organ which I can push from my room to the choir loft which is on a level with my room. I placed the instrument on wheels. I copied a great deal of music to be played in connection with the antiphonary; a young person here plays very well. I harmonized the Litany of the Blessed Virgin, which was sung at Fourviere; we often sing it here. I also take Daguerreotype pictures. I shall undertake the trip to France after the stormy season. Will the French ever come to their senses? The people in this country have in general a very poor opinion of them. A gentleman who has seen many of them in this country assured me lately that he never found a good Christian among them.¹

¹This letter bears no signature in the original.

HISTORICAL PAPERS.

A Short Account of the Fond du Lac Indian Mission.

FOND DU LAC—At the head of the lake—is at present a small unimportant village on the St. Louis River, about fifteen miles west of Duluth, Minnesota. There are at present a few white and half-breed Catholic families there, the latter belonging to the Chippewa tribe. For several years this small Indian mission was attended from “Papashkominigong” near Cloquet by Rev. Simon Lampe, O. S. B., who however gave up the mission a couple of years ago, as the Chippewa half-breeds there can understand and speak English sufficiently well to be attended by an English-speaking priest from Duluth.

In 1880-81 the writer attended said mission for about a year during Father Genin's absence in Europe, when he had charge for eleven months of both Superior and Duluth. At that time there were only one hundred and thirty Catholic families in Duluth, of whom about sixty were Poles, and in Superior, only forty-five families, of whom about thirty were Chippewa half-breeds. About 1891 he had Mass a few times in Fond du Lac at the house of Frank Roussain, Sr., a former Courreur du Bois, a good, practical half-breed Catholic. His son, Eustace Roussain, still resides in Fond du Lac and is a good man and a practical Catholic. A granddaughter of Frank Roussain, Sr., Mrs. Dukette, also lives there. She teaches school and is a highly educated lady, who speaks English and Chippewa most fluently. Her father is Mr. Durfee, a former Indian agent of the La Pointe Agency at Ashland.

Fond du Lac is called in Chippewa, **Nagadjivan**, which Bishop Baraga in his Chippewa-English dictionary defines: **The place**

where the water (of the lake) stops, where it cannot flow any farther, (being hindered by rapids.) Fond du Lac, Minnesota, is situated near the first rapids of the St. Louis River, beyond which the water of Lake Superior can communicate no more with the water of that river. "Nagadjiwanang (locative case)—at the place where the water stops. At, to or from Fond du Lac."

Fond du Lac was an Indian village no doubt a long time before the advent of the white man in the Lake Superior country. Its peculiar position at the head of the Great Lake, its proximity to rich hunting grounds and the abundance of fish at certain seasons of the year would naturally point it out as a very suitable place for an Indian village. The Indian always likes to reside near lakes and rivers, whence he can easily procure fish and where generally game is to be found. It was already in 1665-69 that a village of Chippewa was located at Fond du Lac and no doubt Indians were there before that time, perhaps for many centuries. We have every reason to suppose that the first French traders who came to "Cagaowamigong" with Father Allouez in 1665 went to Fond du Lac to traffic with the Indians there. No wonder therefore that at a very early date it became a trading post for the Hudson Bay and American Fur Companies. In Warren's "History of the Odjibways" frequent mention is made of Fond du Lac, its traders and people. Baraga who visited Fond du Lac in 1835 mentions Cotte as a French trader who resided there already for thirty or more years. For more detailed information as to the temporal status of Fond du Lac we refer the reader to the above-mentioned work of William Whipple Warren, which forms the fifth volume of the Minnesota Historical Society's publications. The work is very interesting, indeed, and will be read by the lovers of Indian literature with a great deal of pleasure. He recounts the many conflicts between the Chippewas and their many enemies, the "Oudagamig" (Oudagamie Co., Wis.), i. e. "people living across the lake or river"

subsequently called the "Renards" in French, or the "Foxes" by the English. They resided on the Wolf and Fox Rivers, Wisconsin, and singly and conjointly with the "Osagig"—Sacs, waged war for centuries with the Chippewas on the southern shore of Lake Superior. It also tells of many battles fought between the Chippewas and the Sioux in Wisconsin and Minnesota.

We will relate only one tragic affair that occurred at Fond du Lac towards the latter part of the eighteenth century. We give the facts as we remember them for we have not Warren's work at hand. An Indian in the vicinity of Courtes Oreilles, Wis., had killed a French trader. The chief trader at Fond du Lac sent word to the Courtes Oreilles band of Indians to arrest the murderer and bring him to Fond du Lac for trial, threatening to cease traffic with said Indians in case of refusal. The culprit was duly delivered to the Fond du Lac officials. The trial naturally attracted numerous Indians to said post, all eager to know what would be done to the murderer. He was condemned to die in the same way as he had killed his victim. The relatives of the doomed man tried very hard to save his life by offering great presents in furs, a thing very common among Indians in olden times. The offerings and presents, were however refused by the French traders at Fond du Lac for they knew very well that the future safety of their countrymen trading with the Indians depended upon the outcome of this affair. The murderer therefore was told that he must die. He was led outside of the fort and told to cast a last look at the sun, as the spirit of the murdered Frenchman was calling for him from the land of spirits. The head official of the fort then stabbed him in the back and as he started to run another Frenchman stabbed him in the side. The Indian ran a short distance then fell down and expired. To ascertain the feelings of the Indians towards the whites on account of this summary way of meting out justice to one of their countrymen, they were treated to an abundance of "fire water," but drunk as they be-

came they uttered not a word or threat of revenge against the French. It was a salutary lesson to the Indians that they must on all occasions respect the life of the lonely white trader in their midst.

We have the first authentic account of the Fond du Lac mission in the "Jesuit Relations" of 1667, where we read as follows: "On the mission of the Outchibonee—the French call them 'Saulteurs' because their country is the 'Sault,' by which Lake Tracey (Superior) empties into the Lake of the Hurons. They speak the ordinary Algonquin and are easily understood. I have preached the faith to them on different occasions when I met with them, but especially at the extremity of our great lake, where I stopped with them a whole month, during which I instructed them in all our mysteries, and baptized twenty of their children, as also one sick adult, who died the day after his baptism, carrying to heaven the first fruits of his nation.

There is no indication in Father Marquette's Journal that he ever visited the Indian village at the extreme end of Lake Superior, Nagadjiwanang, Fond du Lac. His stay at Chequanegon (Ashland) Bay was short. He arrived there on the 19th of September, 1669, and left early in the Spring of 1671, having labored about a year and a half among the Indians at the above mentioned bay. A war had broken out between the Algonquin and the Huron Indians of the Lake Superior country on one side and the Sioux of Minnesota on the other. Prisoners had been taken on both sides and burnt at the stake. Nicholas Perrot relates that four Sioux had been devoured by the Hurons and Ottawas at their village which was situated at the western end of Ashland Bay. Hence the latter were afraid that the Sioux might suddenly come upon them and revenge themselves for their perfidy and cruelty, and this appears to be the chief reason of their hasty departure from Ashland Bay in the early part of the year 1671 when there was still considerable ice on Lake Superior.

Of course Father Marquette was obliged to leave with his flock consisting of Hurons, many of whom were Christians, and Ottawa. Many of the latter went to settle on Manitoulin Island in Lake Huron, whereas the Hurons went to live at Michilimackinac, now St. Ignace, Michigan. It was from St. Ignace that he started out with Joliet and some Frenchmen to explore the Mississippi River in 1673.

From the year, 1666-1835, a period of about one hundred and seventy years, no Catholic priest had been seen in Fond du Lac. In September, 1835, Father (afterwards Bishop) Baraga made his first visit to that village. We read in his letter to the Leopoldin Society of Vienna, Austria, written in La Pointe, Wis., and dated August the 9th, 1835, as follows: "Ninety miles from here is another Indian village called Fond du Lac, where there are many Indians, who desire to embrace the Catholic religion. They heard from a pious fur trader of the religion and the priest. They wish very much to see one at their place. As soon as I shall have transacted the more important mission affairs here I will go there, please God, and spend a couple of weeks with those good Indians in order to receive them by faith and baptism into the number of the faithful sheep of Christ. I am told that in the neighborhood of Fond du Lac there are many other Indians, who have often made the remark that they, too, would embrace the Christian religion, when a priest would be stationed at Fond du Lac to teach religion to them and their children. Let us pray the Lord of the vineyard that He may send laborers into His vineyard."

Baraga went to Fond du Lac in September, 1835. He was thus the first priest that said Mass in that village. As soon as he arrived there he was most agreeably surprised to find a large number of Indians there assembled at the trader's house. As soon as he entered they all knelt down and asked for his blessing, which he gave them with a heart full of emotion and joy. He repeatedly

thanked the good trader, Pierre Cotte, for the great interest he had taken in the conversion of those poor Indians. He had been trading with them for over thirty years and could speak their language fluently.

Through a merciful arrangement of Divine Providence a copy of Baraga's Ottawa prayer book, published in 1832, had fallen into his hands. He began now to invite the Indians of his place to come to his house and then he used to sing for them various Indian hymns to be found in the prayer book. A great number of those hymns are composed according to well known French airs. The Indians found the singing so nice and pleasant that they used to come to his house every evening. They would often stay till midnight singing with Mr. Cotte. When he noticed their great zeal he did not confine himself to singing spiritual hymns, but also instructed them in the catechism. He also read to them the morning and evening prayers, which they soon learned by heart. When Baraga came he found many of the Indians very much inclined to religion and well disposed and prepared for baptism. He baptized twenty-one at Fond du Lac on the 6th of September, 1835. The heart of the zealous missionary overflowed with joy. "God be thanked," says he, "a thousand times! A considerable number of pagans have already been received into the church, one hundred and forty-eight. God grant that all, or at least, the greater number of them may go to heaven! What a consolation for me on the day of Judgment!"

On the 26th of May, 1836, Baraga went again by boat to Fond du Lac and remained there two weeks. He found his converts in the very best disposition. He was in hopes they would obtain a resident priest, for Rev. Francis Pierz, who had intended to come to La Pointe the previous fall and had wintered at Arbre-boche (now Harbors Springs, Mich.), was intended for Fond du Lac. The Indians there had heard of this arrangement and

awaited Fr. Pierz with great desire. This, however, was never to be, for 'man proposes, but God disposes.'

Through the zealous labors of good Pierre Cotte fourteen pagans were prepared for baptism. This pious trader assembled them at his house every Sunday during the past winter and instructed them. Father Baraga completed their instruction and baptized them. One of the converts was a head chief (most probably Naganab—"he who sits in front") who with his whole family embraced our holy faith. The day before Baraga's departure the head chief of the Fond du Lac band of Indians came to him with several men and begged of him not to leave but to stay with them and let some other priest take charge of La Pointe. Baraga answered that it would please him very much to do as they requested, but that he had often promised the good people of La Pointe to live and die with them, if such should be the will of God. At the same time he promised to do his best to procure them a resident priest. At this they were very much rejoiced and showed him the place where they intended to build a church and house for the priest.

Alas! the fond hopes of those fervent neophytes were never to be realized. Fond du Lac has ever remained a mere mission and a very small one at that. During the last seventy-seven years (1835-1912) it has been attended by Indian missionaries from La Pointe, Superior, Bayfield and now Duluth. Most of the Indians of that place have moved to Papashkominitigong ("Bald River Island") near Cloquet, Minn.

In a letter written by him at L'Anse, Mich., and dated Jan. 24th, 1846, he says among other things: "I have to make this winter a far longer journey, that is from L'Anse to La Pointe and Fond du Lac and return (on foot), a distance of about six hundred and ninety miles. I will begin this journey, please God, on the 4th of February and hope to be back before the end of March. I am going to Fond du Lac, Minn., to make arrangements for the

building of a church there. I think, thereafter, I will not go there any more, as now a missionary has arrived for my assistance, namely, Rev. Father Otto Skola, who spends this winter at La Pointe, where I have been for eight years."

In 1847 he again went by boat to Copper Harbor, Mich., to Fond du Lac, via Superior. In a letter dated October 18th, 1847, he says: "I am on the way to Fond du Lac. This is a mission station in the interior, about three hundred fifty miles from here. I have been there before, but I never remained longer there than eight or ten days, sometimes only three or four. But now I intend to stay in that mission over two months, in order to instruct more fully in religion the newly converted, and with God's help to bring some pagans to the way of salvation. Next January I intend to return to my mission at L'Anse, on snow-shoes. It was with difficulty and a heavy heart that I could tear myself away from my dear children at L'Anse. Solely the spiritual commiseration with the Indians at Fond du Lac who complain so touchingly of the abandonment in which they live could move me to this resolution."

The good people of Fond du Lac felt exceedingly happy to again meet their missionary. During his stay there many received the grace of Baptism. It was a particular joy to him to have admitted an entire pagan family through the door of Baptism into the fold of the Good Shepherd.

He was especially consoled by the conversion of an old pagan woman who was perhaps ninety years old. When he arrived at Fond du Lac he heard that this poor old woman was very weak and sick. He went therefore, to her wigwam in which she was lying quite alone. She had been abandoned by her pagan relatives, who went far into the woods to winter there. She was alone and helpless until at last a Christian family took pity on her and kept her fire burning day and night. Baraga says that it often happened that such poor old creatures were abandoned

in the midst of the forest by their own children and grandchildren, in which case they would perish miserably from starvation and cold. So also this poor old woman had been forsaken but had now been taken in and cared for by a Christian family. When Baraga learned that she had been very sick, he determined to go and visit her and try to save this poor soul.

After having crawled with difficulty into her very small and miserable wigwam he saluted her. The Christian Indian woman who had the care of her and who had accompanied the Father, told the poor old creature that the Blackrobe (the priest) had come to visit her. She could not see the priest, for she was blind, but she stretched out her hands towards him and when he reached out his hand she seized it with both hands and exclaimed: "Nosse, nosse, jawenirnishin." "My father, my father, have pity on me." Baraga compassionated her abandoned condition and then spoke to her about religion, trying to make her understand how happy she would be in the other world, if she would but receive and believe the word of the Great Spirit and receive holy Baptism. He explained to her the principal doctrines of our holy religion and asked her from time to time whether she understood and believed what he told her. As he was satisfied from her answers that she was well disposed he intended to baptize her immediately. But then again, believing there was no immediate danger he thought it might perhaps be better to come back the next day and instruct her a little more before administering baptism. When about to leave the wigwam, however, his first thought came again, namely, to baptize her immediately which he did. When he came home it was late. He felt very happy and satisfied that he had baptized the poor old creature. Early the next morning the head of the Christian family, that had taken care of her came to tell Baraga that during the night the good old woman had quietly fallen asleep in the Lord. Only a Christian heart can imagine the unspeakable joy which the pious mis-

sionary felt at this news. He thanked God most fervently for having inspired him with the thought not to postpone holy Baptism till next day, as he had at first intended. *Parcet pauperi et inopi et animas pauperum salvas faciet.*" He shall spare the poor and needy and He shall save the souls of the poor." (Ps. 71.) He had also the great joy of admitting to their first holy Communion thirteen poor Indians, whom he had prepared for that holy Sacrament.

Having thus consoled, instructed and confirmed the good Indians of Fond du Lac in their faith, Fr. Baraga prepared to return to L'Anse. This return trip was full of hardships and misery for the pious missionary, especially between Fond du Lac and La Pointe. He usually made the trip from Fond du Lac to La Pointe on foot in four days but this time it took him seven days. His travelling companion and guide through the trackless forest was Louis Gaudin (Gordon) with whom the writer was well acquainted and who died several years ago at the ripe age of 84 years, at Bayfield, Wis.

They set out from Fond du Lac about the 5th of December, 1847. The first day they reached a point on Lake Superior, between Superior and Bayfield, called in Chippewa, Ga-Pakweiagak. The snow was then but six inches deep. They camped on the sandy beach. During the night it snowed very hard and in the morning they were covered with a thick layer of snow, for about one foot of snow had fallen that night. Hence they resolved to go straight from Ga-Pakweiagak to the mouth of the Sioux River about half way between Washburn and Bayfield. No trail could be seen through the dense forest.

The next night was very cold and Louis Gaudin, Baraga's guide, caught a very severe cold and became very sick. He could not sleep all night and kept saying all the time that he would not be able to go a mile farther. It was indeed a sad night. They were far away from any human habitation in a thick forest, on a

high hill or ridge, without any trail. They could not afford to stay there long as their provisions were very scarce. Often during that long, cold night Fr. Baraga thought that the end of his earthly career was perhaps at hand, which certainly would have been the case had his trusty guide died. Such, however, was not the will of the Good Shepherd, who still wished to preserve his life for the salvation of many a soul. Louis partly recruited his strength so that he could rise next morning and walk slowly, but he was unable to carry anything. Hence Baraga was obliged to carry the whole pack on his back and carry it for several days in succession through the deep snow over high hills and through low valleys and ravines, a thing very painful to one not accustomed to such work. But Baraga was satisfied, if only his guide, upon whom all depended, could come along.

After such days of hardships and fatigue Baraga was obliged to prepare everything for the night's camping in the open air with no other covering overhead but the starry canopy of heaven. He was obliged to chop enough wood to keep up a good fire during the long night, which at that time of the year lasts about sixteen hours in the Lake Superior region. Baraga had never probably chopped wood before and hence this exercise must have been very painful to him, especially after a fatiguing march all day through the deep snow carrying a heavy pack upon his back. Their journey was slow for Louis was very weak. Finally they arrived at the mouth of Sioux River where they made three large fires to attract the notice of the people of La Pointe Island who then came for them in a boat. They had been a whole week in making the journey from Fond du Lac to La Pointe.

At the last place he employed another man to go with him to L'Anse, as Louis was too sick and feeble to go any further. The distance still to be made was about one hundred and fifty miles which Baraga made in four days, although he had to carry his own luggage.

One of the hardships of a priest on those long winter journeys was as Baraga remarks, the saying of the breviary. This could not be done during the daytime. As the days were very short, a person tried to travel as far as he could. Hence he was obliged to say his office early in the morning before daybreak and in the evening after the day's journey was ended, when he had no other light than that of the camp fire. What a grand example Baraga gives to all priests, some of whom rather easily excuse themselves from saying the divine office for slight reasons.

As we learn from a letter of Baraga written about the year 1836, Fr. Pierz (Piree) was intended for Fond du Lac. At a later period he (Pierz) visited that Indian mission and even began the erection of a church there, which, however, was never completed.

We have seen above that Baraga visited (almost probably for the last time) Fond du Lac in October, 1847, staying there till December 5th of the same year. The year before that, Father Otto Skola, O. M. H. Obs., visited the same place, arriving there in May, 1846. He was accompanied by Antoine Gaudin (Gordon) and some other half-breeds and was received with signs of unfeigned joy by the newly converted Indians. October 4th, 1835, he had arrived at La Pointe where he labored zealously and successfully until 1853 when he went to the Menominee Indians on Oconto and upper Wolf River, Wis.

At the time of Skola's visit to Fond du Lac in 1846 the pagans were engaged in their great medicine dance. We give here a couple of their speeches as recorded by Skola. The first Indian orator spoke as follows:

"Our forefathers have faithfully kept the great medicine dance until this day because it prevents sickness and keeps our children healthy. You know there is a manitou (god) in the earth, who makes the plants and herbs to grow, who gives us fishes out of the waters and wood and fire with which to cook our victuals

and warm ourselves. This manitou below in the earth gives us food and drink. But there is another manitou above, who rules the winds, the air and the seasons. Know that if you observe the great medicine dance you will go after death to a place of happiness, where you will always beat the drum and dance the great medicine dance (Me-day-wee-win) shall have to pass after death over a long bridge, under which two large serpents are lurking. When such a soul gets to the middle of the bridge she is seized and devoured by those two serpents."

The other orator spoke as follows: "My children, I think that your fathers, some of whom have died long ago, told you what a great famine they suffered in this place and how they hunted through all the forests in the vicinity, but they did not bring home from their chase neither bear, nor rabbit, nor wolf, neither did they have anything else wherewith to sustain life, so that many of them died of hunger. You know that some of your brothers received letters of acknowledgment and large medals from the English government for having helped the English in their war with the French-Canadians, because they fought bravely; many, however, fell in said war. This fact is a subject of great praise to our nation but also of great ruin to our people on account of your brothers who perished. You know, likewise, that our forefathers, many centuries ago, came from very distant countries through a narrow strait of the sea to our shores (Behring Strait?) They used to worship the sun, the moon, the stars, fire, water, statues of stone, crabs, beavers, owls and serpents. They built shrines in shady places and temples in which oracles were to be given. Behold, this same worship of the manitous (gods) continues with us to the present day. Therefore, my children do not join the religion of those people who are dressed in black (blackrobes), priests who preach about the Cross; but keep faithfully your domestic gods, as your forefathers have done, in order that our nation may not be scattered amongst other

nations, lest it be entirely dissolved and eradicated. I therefore enjoin upon my sons, the medicine men, to watch that none of our people join the religion of the Blackrobes, so that our name may continue. Hence my sons, I shall give you a feast today, but tomorrow and the following days of this feast every family is to contribute. Should any one of them be unable to furnish all necessaries for the feast, their neighbors are to help them. People are to bring from the chase, deer and rabbits and that will suffice for the entire time of the great medicine dance. Beat the drum, young men! Begin the dance! Then all both young and old, shouted "Taia! Ataiia! Well, very well!"

Then with folded arms and great reverence they walked in procession around a wooden owl placed upon a post in the middle of the medicine lodge. At the entrance a linen cloth was spread on the ground, on which lay all kinds of roots and herbs supposed to possess medical powers or held in superstitious veneration, to which they offered a species of sacrifice in the form of tobacco. The medicine men or jugglers would often touch these plants and roots with their hands and add some herbs of their own. Then they mixed the roots and flowers with tobacco and certain paints, made from a decoction of roots or some other substance, and formed magical signs over them. This ceremony ended they sat down with their wives and children to eat.

As the pagans of Fond du Lac were then too much occupied with their superstitious dance, Fr. Skola did not accomplish much at this first visit; he baptized but six persons.

On a subsequent visit he went to see the pagans in their wigs and spoke to them about religion, but in vain. On his way back to Francis Roussain he said sadly to himself: Why did you come here? You will not accomplish anything. Suddenly he met an old Indian of dark complexion, who could scarcely walk. Skola asked him: "Are you sick?" "Yes," says he, "I am very sick." "Friend," said the missionary, "what a happiness would

be yours if you would believe in the Lord Jesus Christ, the Son of God, whom I am preaching. See, you are sick and suffer hunger, but if you receive Baptism you will be happy for ever in heaven and you will never again be hungry or sick." The old pagan answered: "Just now at this very moment, I was thinking in my mind whether I could be baptized, for my last hour is near at hand; come, therefore, and baptize me now." Skola, overjoyed, instructed him immediately and then baptized him. On this occasion Skola baptized fifteen Indians, adults and children, having spent a whole month in Fond du Lac.

In 1853, Father Skola visited Fond du Lac for the last time. He then baptized a poor pagan boy who had foretold his coming to his pagan parents, having seen the missionary and John Bell and family in some kind of a trance or vision on their way to the village. "Today before noon from my bed here, when you were at the entrance of the lake (opposite east end, Superior), I saw you sitting in the boat and holding a book in your hand. Bell was also with you and his wife and three children. And I said to my mother, 'Behold the blackgown (priest) is coming here to baptize me.'" Then the mother said: "I, too, and my whole family want to be baptized by you." The boy was then duly instructed and baptized and died not long afterwards. At his funeral Father Skola preached as follows:

"Dearest friends take good notice of my words. The Great Spirit says: 'Happy are they who die in the Lord.' Now you are living on earth and after a few years your life will come to an end and then none of you will be left any more on the face of the earth. The same thing will happen to your children and to the whole human race. You frequently see your brethren taken out of this world and you don't see them any longer. Their souls enter another world, but their bodies putrify in the ground. But those same bodies shall rise again on the last day, when all men who are on earth shall have died. But some shall rise into

eternal life and others into eternal death. Eternal life is the happiness of heaven, and eternal death is the torment of hell. Those go to heaven who are baptized and during all their life do good, who believe in one God, and in the Son of God, Jesus Christ, who died on the Cross to destroy the sins of the whole world. Finally, they go to heaven who devoutly worship God. But those will be cast into hell who refuse to be baptized and will not believe in one God, Creator of all things; namely, idolators, who worship wood, stones, animals and all those who live wickedly and die in sin.

“Dear friends! how can you escape eternal death unless you believe and live rightly? You have seen manifestly with your eyes and heard with your ears what great grace the Great Spirit has shown to this deceased little boy; and why? Because he desired Baptism as ardently. Endeavor, therefore, to accept the light of faith as he did, that you may be numbered amongst the children of God, as he is now inscribed in heaven amongst the choirs of the blessed. Have pity on your one, only soul, created by the Great Spirit, and renounce your darkness and blindness all of you, who are the slaves of senseless idolatry, which is nothing else but diabolical deception and deceit. Throw the drum into the fire, the drum by whose sound you do not cease to summon the devil, for he willingly comes to those who invoke him. But woe! because after death he will throw their souls into hell to burn in fire forever.

“But you, who have been baptized in Jesus Christ, persevere until death in doing good works that you may obtain from the hand of God an eternal crown. For know this, that he alone is truly happy, who being baptized believes firmly in God, loves Him and serves Him faithfully until death, and endeavors in all his actions to fulfill the will of God. Certainly he that lives thus and does what is good until the end of his life will die in the

Lord and be clothed by Him in heaven with a golden garment and rejoice forever in His Kingdom."

We give this sermon in full as it is a model sermon in its way, one that might be preached by our Indian missionaries on like occasions. It was listened to with great attention by the assembled Indians, both pagans and Christians, and made a deep impression on their minds. A few days later the parents and relatives of the deceased boy, with several others asked to be baptized. During his three weeks' stay in Fond du Lac, Father Skola baptized seventeen pagans. During all this time he stayed with Francis (Frank) Roussain, who treated him with great kindness.

The writer was personally acquainted with this good old man and his family, and had holy Mass at his house several times. He died many years ago and I hope is in heaven receiving there the reward of his kindness towards the many Indian missionaries who stopped with him and had Mass at his house.

FR. CHRYSOSTOM VERWYST, O. F. M.

Ashland, Wis., May 3rd, 1912.

Notes on the Early History of the Sisters of St. Joseph in Minnesota.¹

Mission of the Sisters in St. Paul.

IN the year 1851, the Sisters of St. Joseph came to St. Paul and opened a boarding and day school on or near what is now known as Bench Street.

The Territory of Minnesota had been declared a new diocese, and its first Bishop, the revered and saintly Joseph Cretin, had been consecrated and had taken formal possession of his See, July 2, 1851. One of his first cares was to provide educational facilities for his new, poor, and sparsely populated diocese.

He had known the Sisters of St. Joseph in France, and hoping that they would be invaluable as teachers, as well as useful among the poor and the sick of his flock, he applied to Rt. Rev. Bishop Kenrick of St. Louis, for a colony of Sisters from the Mother House of the Order in America, then as now located at Carondelet, a suburb of St. Louis. He referred the matter to the then Rev. Mother Celestine who, like the saints of old, thought only of the glory of God and the salvation of souls. She consented to the request of the Bishop and accepted the mission, although she knew it would be one full of hardship and difficulty. She herself, only a few short years before, had left friends and home in "Beautiful France" to come to America; she expected to be employed in teaching the Indians during life, and hoped, perhaps, to be rewarded with a martyr's crown at death. As that privilege had been denied her, she gladly embraced the opportunity now offered of sending some of her beloved Sisters to accomplish that, which had been, for years, the one great desire

¹This article was written by Sister Ignatius Loyola Cox, in 1897; it describes the conditions of this Sisterhood at that date.

of her heart—to labor for the conversion and civilization of the Indians. For, be it remembered, that in 1851, St. Paul was little more than an Indian village; at least so it appeared to Mother Celestine. The mission was, therefore, accepted and preparations begun.

On Tuesday, the 28th of October, the Sisters destined for the foundation, after bidding a tearful adieu to all their companions at the Mother House, went on board the steamer "St. Paul," which at 8 o'clock p. m., left St. Louis for the far North.

The first colony numbered four. They were: Mother St. John Fournier, of France, Sister M. Philomene, also from France, Sister M. Scholastic Velasquez, a French and Spanish Creole, of St. Louis, and Sister Frances Joseph Ivory, of Loretto, Penn.

As the season was far advanced and, at the North, ice was already forming in the river, the boat made but few, short delays, until it reached Galena, Illinois, on Friday evening, October 31. Here the boat remained all night, and the Sisters were very hospitably entertained by Mr. Dowling, Mayor of the city; his wife was a Catholic, and it made her quite happy to have the nuns for her guests, during the night. The following morning, the feast of All Saints, the Sisters heard Mass, and received Holy Communion in the Chapel of the Mercy Convent; after breakfast they returned to the steamer, and with renewed courage, resumed their journey.

The next stopping place was Dubuque, and during the hour or two that the boat was delayed, the travellers, glad of the opportunity, visited there the convent which had been built but a few months before.

At Prairie du Chien, they met Rev. Father Gaultier, the founder of the new mission. He told the Sisters that he had erected the first church in St. Paul, and had given the city its name. He gave them all the information he could concerning the place, and seemed greatly pleased to know that a school was soon to be

opened. He wished the Sisters every possible success. He accompanied them a part of the way aboard the steamer. They were much interested in his account of the state, as he was one of the first priests who had been in Minnesota, and, when the end of his journey came, they were very sorry. He was on a sick call, and stopped off at one of the small villages located on the bank of the river.

Major Fridley and his family were on the boat. The Major, who was agent for the Chippewa Indians, was always trying to impress upon the minds of the other passengers this fact—that St. Paul was really a very nice place, although new, and a little wild. “Yes,” he would say, “A little wild.”

The weather was damp and chilly, on that account the Sisters did not enjoy the scenery, although, it is very beautiful along the banks of the river, and was especially so, at that season of the year. They felt that they were leaving civilization behind them, and they were in no mood to enjoy the beauties of nature.

The steamer arrived in St. Paul during the night of November 2nd, and when the Sisters awoke, their first act was to thank God that their long, tedious, voyage was ended; they went on deck and eagerly scanned the surroundings of what was to be their future home. To those who had always lived in sunny, Southern countries, the prospect looked dreary enough, on that cold November morning. There were large cakes of ice floating in the river and the bluffs on both sides were covered with snow.

The Captain of the steamer notified the Bishop of the arrival of the Sisters, and, about 10 o'clock a. m., a French cleric was sent to conduct them to the house of a lady named Madam Turpin. She received the Sisters very kindly, and, after they had been “dined and wined” and rested, the bishop called. He was accompanied by an ecclesiastical student, and when the mutual introductions were over, the Sisters were taken to what was to be their own home—a small frame shanty overlooking the river.

This house had been the Episcopal Palace, and was then being used as a Pro-Theological Seminary. While the students were removing their effects therefrom, the Sisters took possession of the vestry of the old log church, and began preparations for their evening's repast. They had much difficulty in procuring water for the tea. There was only one well in the place, and it was always kept locked. To find the custodian of the key, took time and trouble. But at last, all difficulties vanquished, preparations were concluded, and contrivances resorted to, the supper was eaten in the vestry of the church. The Sisters made their grand entree into the ever-memorable shanty on Monday, November the 3rd, at about half past seven o'clock in the evening.

The domicile, thus taken possession of, was a frame building; one story high, with a small shed-like addition in the rear, which was used as a kitchen. Later, when more spacious accommodations were required, another shanty was erected beside the original structure. As land was the only thing there seemed to be a plentiful supply of, the houses were spread out rather than built up. In this respect, the Sisters' dwelling-place formed no exception, as there were several smaller shanties clustered around the larger one.

In the main building there were two rooms, a parlor and a refectory. The attic was the sleeping room for the community. It was so low that but one of the four Sisters—Sister Philomena—could stand erect. Many an amusing story is told of the various bumps and bruises the different members of the Sisterhood received, while making up their cots or arranging their toilets. The house was heated by a stove, the pipe passing through the attic and in lieu of a chimney, out through an opening in the roof. Though modern ventilators were wanting, there was no lack of fresh air.

As the Sisters had come to teach, no time was to be lost, and so they quickly set to work, placing their undertakings in the hands

of their holy patron, St. Joseph, whose name, at the request of the Rt. Rev. Bishop, was to be given to the new institution. The vestry of the Old Log Church was fitted up for a school room, and on Monday, November 10th, just one week after the arrival of the Sisters, St. Joseph's Academy was formally opened for the admission of pupils.

There were two teachers. Sister Frances Joseph taught the English course, and Sister Philomena the French.

The Catholic population of St. Paul was then composed principally of French-Canadians and half-breed Indians; consequently, the teaching of the French language was a necessity.

On the first day of school, at the morning session, five pupils were enrolled; in the afternoon there were nine others. The first name registered on the record of the Academy is that of Lizzie Cox—Mrs. E. L. Hannegan now, 1897, living in Duluth, Minnesota. The second is that of Philomene Auge who became a Benedictine nun. According to the testimony of her Sister-Nuns she led a very edifying life, and died a saintly death, some years ago, at the Benedictine Convent, near St. Cloud, Minnesota. Ludmille Auge, sister to the last named, comes third on the record. She entered the novitiate of the Sisters of St. Joseph in 1860, and is one of three, at whose public reception Rt. Rev. Bishop Grace first officiated after coming to St. Paul. He selected their names and Miss Ludmille received as her name in religion that of Sister Columba. She has become quite an efficient pharmacist, and she is now, 1897, located at St. Mary's Hospital, Minneapolis.

During the same week the Sisters received their first boarder, Martha E. Rice, daughter of Hon. Henry M. Rice. In order to accommodate her one of the shanty annexes was utilized. It was nicely and comfortably furnished by her father whose residence was at so great a distance from the school that it was impossible for her to attend as a day scholar. Mary Fridley, daughter of Major Fridley, of the Chippewa Agency, was the second boarder.

Mary Bottineau from St. Anthony was the third. Before spring the number of boarders had increased to eight, and they were accommodated in the before-mentioned cluster of shanties which surrounded the main edifice.

The day school was soon attended by a goodly number of pupils. Early in the month of April, they were crowded out of the vestry into the Old Log Church which had been fitted up for a school.

St. Joseph's Academy was then the only Catholic school in the place, except a class of boys, who were being taught in the basement of the brick church on Wabasha Street, by Mr. Murray, an ecclesiastical student. While preparing the vestry for a school room, the Sisters noticed several openings between the logs, through which daylight could be seen; they knew that through these same openings, cold air could enter, and therefore, they called on the pupils for a contribution of old newspapers, with which they intended to exclude both the one and the other. Wednesday afternoon, their first half holiday was devoted to the work of stopping up the chinks; this was done by forcing folded paper into them; then the artistic abilities of both teachers and pupils were brought into requisition for the purpose of decorating the walls—covering over the stuffed crevices. The papers were cut into strips and pasted over these unsightly seams, making bands or stripes around the walls. The headings of the papers made the most effective band, and many an orthographical blunder was prevented by a sidelong glance at the wall. Of course this last advantage was no longer available when the room received its first coat of whitewash.

In the spring of 1852 the day school had largely increased, a greater number of boarders than could possibly be accommodated had already applied for admission; a new building was therefore erected. This was of brick, two stories high, in dimension about 60 by 30. The lower story was to be used for school rooms;

it was divided by folding doors, and made two nice, large airy rooms. The upper story was finished off for a sleeping room for the boarders. This brick building was connected with the original structure by a one-story frame addition, which the Sisters used as their community room. For the boarders' dining room one end of the kitchen was set apart, and curtained off by a portiere of common print.

St. Joseph's Academy had now (compared with its surroundings) assumed magnificent proportions, and when school reopened in September, 1852, the accommodations were considered fine.

In the meantime some changes had taken place in the Sisterhood. Mother Celestine made her first visit to St. Paul in June, 1852. She was accompanied by Sister Appolonia who was to remain here for a time. It was on the occasion of Rev. Mother's visit that the Bishop first broached the subject of a Hospital. She told him it would be quite impossible to send Sisters to take charge of it; the project was deferred, but not given up. When Rev. Mother returned to St. Louis, Sister Frances Joseph, one of the first missionaries, went with her to the Mother House.

Early in the summer of this same year the Academy had its first picnic. The children assembled in the new brick building which was not quite finished. The Sisters and the pupils were driven in teams out to the farm of Mr. Eugene Larpenteur, who entertained them right royally. The Bishop and the Sisters dined with the family and the children under the trees on the green-sward in front of the house. Many of those who joined in the games and frolics on that charming green plot are living still in St. Paul, and though no longer children, they remember well the delicious strawberries and cream—real cream from the dairy with which they were regaled by dear old Mr. Larpenteur, on that memorable occasion. I was not one of the jolly picnickers of 1852,

but I remember the old place very well, and I have often partaken of the hospitality always so cordially extended there to any member of the community. The old couple, who were real benefactors, have gone to receive the reward of their good deeds, but their two daughters who were boarders at the Academy for several years, are both yet living in St. Paul. The farm is known to the present generation as Kitsondale. All that remains to remind one of the past are the trees which have grown to colossal size.

In July, 1852, Sisters Xavier and Cesarine came to St. Paul. Sister Xavier took charge of St. Joseph's Academy, filling the vacancy made by the removal of Sister Frances Joseph. Sister Xavier for many years labored and suffered for the glory of God and the good of the community. She was a woman of marked ability, and a very efficient teacher, as some of her pupils, who are at present members of the Sisterhood, can readily testify. She was a rigid disciplinarian and a most excellent religious. One of her cherished works was the cultivation of religious vocations, and the St. Paul community today may well feel proud of the subjects whom Sister Xavier taught, whose talents she did all in her power to develop, whose vocations she indirectly decided. She was possessed of fine governing qualities. These were recognized and brought out by the numerous offices she was called upon to fill. She was Assistant Superioress in St. Paul for a number of years; during that time no fault could escape her ever-watchful eye and no breach of rule was ever let go unpenanced, if she became cognizant of the fact. We, young novices, were so well convinced of this, that if we were knowingly transgressing, we generally managed to keep out of the way of Sister Xavier. She was a great sufferer, but seemed to have powers of endurance almost beyond credence. Her loveliest and most lovable qualities were shown to the sick sisters, on whom she bestowed

the tenderest care; and although a great lover of religious poverty and a strict observer thereof, no expense was spared and no luxury denied, if it could by any possibility be procured for them. She left St. Paul in 1861 and was appointed Superioress in Albany, New York. She died in Buffalo, N. Y., on the 19th of October, 1874.

There were only four Sisters at St. Joseph's Academy during the winter of 1852-53. The Superioress, Sister St. John, Sisters Xavier and Philomena were the teachers and the culinary affairs were under the care of Sister Appolonia, who, when overburdened with work, was assisted by the Mother. Sisters Scholastica and Cesarine were on the Indian Mission at Long Prairie.

This year was a very hard one for the Sisters. Laboring men were procured with great difficulty, and wages were very high. Under those circumstances, it is not to be wondered at that the Sisters often had to do their own wood-chopping and water carrying. There was then no coal in Minnesota, and the one well was at a distance of three or four blocks from the Convent. Carrying water was one of the most trying duties the Sisters had to perform, as they were obliged to cross Third Street—the only business street in the place. The voluntarily proffered services of the day—pupils to procure water, were always gladly accepted.

When the school was removed from the Old Log Church—of happy memory—this was again restored to its original purpose and was used as a chapel for the Sisters until they vacated finally the premises.

Although they had the Blessed Sacrament in their chapel, the Sisters were obliged during the first few years to attend the Cathedral, located on the corner of Sixth and Wabasha. I have often heard the Sisters who were then in St. Paul, tell the many times they made their own path through the winter snow to and from the Church where they always attended the six o'clock

Mass which was usually said by the Bishop. There were no sidewalks then, and not even very good roads, but nothing prevented our dear devoted pioneers from attending the Holy Sacrifice every morning.

Sister Frances Joseph, the only surviving member of the first-comers, visited the city a few years ago and, as we drove through it over asphalt pavements, she exclaimed: "And is it only forty years since I waded through the snow-drifts three or four feet deep over these same streets?" She found that almost marvelous changes had taken place everywhere. Times and scenes were surely very much changed since 1851, when herself and her three companions arrived in St. Paul. She is now (1897) the only survivor and has already reached the Scriptural age—three score and ten. Sister Scholastica, although the youngest, was the first called to receive her reward. She died in Mississippi. Mother St. John died in Philadelphia not very many years ago and Sister Philomena, who remained a number of years longer than any of the first foundation, was recalled to the Mother House in St. Louis where she died. But this is a digression and I return to the events, or reminiscences of 1852-53.

A great many immigrants had come to St. Paul during these two years and the place was growing rapidly. The Academy was steadily increasing in numbers, and teachers must be multiplied. In May, 1853, two Sisters came from Carondelet, one of whom was to be the music teacher, Sister Victorine. What loving memories cluster around the name! True, she was not one of the founders of the Minnesota mission, but she was the first music teacher, and she was so long identified with St. Joseph's Academy that a short sketch of her life and labors will not be out of place. When Sister Victorine came to St. Paul she was considered, as she really was, quite an acquisition on account of her singing. Bishop Cretin was very fond of music and was himself a very good singer. He had singing at every church service and

he wished it to be congregational. He would from his throne, which was not a very elevated one, begin some hymn, generally in French and invite all to sing. The first time Sister Victorine joined in the singing there was quite an excitement in the church. She spoke French as a native of France and she knew all the hymns perfectly. When her clear, sweet, soul-stirring voice was heard, all stopped to listen, and then could be heard the astonished but suppressed exclamation: "It is the Sister!" Her voice was indeed charming; with her it was heart and soul that sang. I have heard many fine singers, some whose fame is world-wide, but never have I heard another voice like that of Sister Victorine Schultz. She was a lovely and lovable character and none ever left the Province who was so sincerely regretted. She was the music teacher at St. Joseph's Academy for twenty years, and when, in 1872, her health became impaired, she was recalled to the Mother House where she died on the 19th of October, 1875.

Early in May in the year 1853, Mother St. John, who had only been lent to St. Paul, returned to Philadelphia, taking Sister Appolonia with her. Sister Philomena took charge of the community until a superioress was appointed. During this time our first Postulant was received. A young lady in Dubuque, Miss Maloney, with whom Bishop Cretin was acquainted was desirous of becoming a religious. She had but one arm, but was an accomplished scholar, and the Bishop who wished to send Sisters to St. Anthony, thought she would be useful as a teacher. He wrote for her to come and when she arrived, John Ireland, then a boy of fifteen, was sent to the levee to conduct her to the Convent. It was for him a strange task, and when he had brought her to the door, he knocked and then ran away leaving her to introduce herself. She could not be received, of course, on account of her physical defect, but she taught for a year and then returned to Dubuque, where I believe she still lives.

On August 18, 1853, Sister Seraphine Corcoran, who had been

appointed Superioress of the yet struggling mission, arrived and was warmly welcomed by the Sisters. They knew M. Seraphine well for she had been their novice mistress in Carondelet, and they believed that, with her as their guide, success would surely crown the efforts they were making to build up an educational institution for Catholics in the newly-formed diocese. How well these hopes were realized may be readily seen by those who visit that institution today. Those three Sisters—M. Seraphine, Sister Xavier and Sister Victorine—in number few, but in ability great! How they labored and how they suffered! What obstacles removed and what difficulties overcome! We who follow in the paths traced out by them, may never know.

During this year the Bishop insisted on establishing a mission in St. Anthony. Consequently, Sr. Ursula, who had come to the Territory with M. Seraphine, Sister Philomena, who had been teaching French at the Academy, and the Postulant from Dubuque, already mentioned, were sent to St. Anthony. Their first residence was an old building that had been used for governmental purposes. On Nov. 5, 1853, a school, the first branch from St. Joseph's Academy, was opened for the admission of pupils.

St. Joseph's Academy was now taxed to its utmost to accommodate the pupils who applied for admission. Sister Scholastica, who returned from Long Prairie, replaced Sister Philomena as teacher, but numerically the teaching staff remained the same, and so it continued for several years—two regular teachers and an occasional assistant.

Four postulants had been admitted—the first was then teaching in St. Anthony and was never received. The second, Jane Bruce, died of smallpox early in 1884. In January of the same year two young ladies from Canada were admitted. Although neither could speak English, they both proved to be valuable subjects for the community. They were cousins and their names were Louise and Julia LeMay.

The year 1853 was a memorable one for the Sisterhood. The first offshoot from St. Joseph's Academy had been sent out, and now comes up again the subject of a hospital. Our dearly loved Bishop, whose zeal was boundless, saw with a prophetic eye the great need there would be for one in the future, and when the Hon. H. M. Rice donated land for the purpose, the Bishop made immediate preparation for erecting a suitable structure thereon. It was placed under the protection of his own patron saint, and claims the honor of being the first charitable establishment in Minnesota.

Although commenced in 1853, it was not finished until the next year. The main building was of stone and four stories high. On the same grounds were erected two small brick houses, one for a resident physician and the other for some purpose yet to be determined.

In the spring of 1854, Rev. M. Celestine paid her second and last visit to St. Paul. This time she brought with her Sister Margaret, a novice, who was to be the much-needed assistant teacher in the school. It was on the occasion of this visit that the habit of the Sisterhood was given for the first time in Minnesota. Another Sister was needed for the Indian Mission, and at the request of the Bishop, it was decided to give the habit to Miss Louise LeMay. The ceremony was performed in the old "Brick Church," corner of Sixth and Wabasha Streets, at the six o'clock Mass on a Sunday morning. The novelty of the situation made her forget the name she was to take in religion, and when she reminded the celebrant of her plight, he opened his ordo, and as it was May 27, the feast of St. Gregory, this name was selected for the new Sister. Next morning M. Celestine and Sister Gregory left for Long Prairie.

Before M. Celestine's departure for St. Louis, arrangements were made to send Sisters to open the Hospital, then in course of construction, and as the Academy was already overcrowded,

the novitiate was to be transferred to the Hospital, and placed immediately under the direction of the saintly Mother Seraphine who was to reside there, while remaining Superioress of both institutions.

During the summer the cholera was brought to St. Paul by the boatmen. The contagion spread rapidly, and as there was no place in the city where the ill-fated victims could be cared for properly, the Sisters of St. Joseph, at the earnest solicitations of the doctors, opened the doors of the "Old Log Church" on Bench Street. There, during the vacation months, patients were received and nursed as comfortably as possible with the scanty accommodations at hand. The advent of this epidemic tended to expedite the building of the Hospital. One of the greatest drawbacks to its completion was the impossibility of procuring laborers, but Bishop, Priests and Students lent each a helping hand, and in September the house, although not entirely finished, was at least ready for occupancy. It was then that St. Joseph's Hospital began the career of usefulness which it continues to the present day. When first opened the Hospital was attended by the following named physicians: Brisbane, Willey, Goodrich and Marsh. The Sisters taking charge were Mother Seraphine, Sisters Augustine, Euphemia Murray and Marcelline Dowling. The three last named had been sent from the Mother House during the summer.

When the Academy began its fall term in 1854, not more than forty pupils could be admitted and for even that number the accommodations were very limited and of the most primitive kind. Another shanty was added for a kitchen. This allowed the enlargement of the boarders' dining room. For teaching purposes, however, there was little or nothing. Wall-maps, charts or globes were not procurable. Encyclopedias and unabridged dictionaries were unknown. The only works of reference to be had were the text-books and the teachers' brains. So the school

struggled on through the next four years of its existence.

It was during the year 1855 that a free school for girls was opened in one of the small brick houses on the Hospital grounds. It was taught by Sister Margaret who came over from the Academy each morning. In 1860 this school was transferred to the basement of the Cathedral, and there both boys and girls were taught by the Sisters for a number of years. Its name was changed from Free school to Cathedral school and it is still so called.

When in July, 1859, Bishop Grace took possession of the diocese, one of his first acts concerning the community was the removal of the school from its shanty-clustered home on Bench Street, to the Hospital on Exchange Street. He reasoned, and rightly, that in the buildings then utilized for school purposes, there would be ample accommodations for all the patients cared for by the Sisters at the time, and it was apparent that some more commodious place for the school must be provided at once, until a permanent structure could be erected. Accordingly, when St. Joseph's Academy re-opened in the following September, it was in the Hospital building fitted up for a school.

It was certainly a great change for the better, and although far from being supplied with all aids to teaching, some of the more necessary ones had been procured, and time and place taken into consideration, the Academy started out with every expectation of success. Mother Seraphine Corcoran was Superioress. The Novitiate had not been transferred. It contained at that time some very promising subjects who had been received during the two previous years. There were three teachers—Sister George Bradley, Sister Ignatius Cox and a novice, Sister Seraphine Ireland; Sister Victorine was the music teacher. These composed the entire teaching staff. There were sixteen boarders the first year and a very nice class of day pupils, numbering thirty or more. Bishop Grace took a very great interest in the school

and always came himself for the quarterly examinations.

At the close of the year the Commencement Exercises were held in the front yard, there being no room in the building sufficiently large to be used as a hall. Mrs. Uri Lamprey, then a sprightly young miss of ten or twelve, Miss Jeanette Robert, sang very charmingly on the occasion. Eliza Ireland, who is better known to the community now as Sister St. John, composed and delivered the address; Miss Katie O'Brien, a very lovely character, who is resting quietly beneath the trees at Cavalry Cemetery, was crowned for excellence in deportment. When the Bishop complimented little Miss Ireland on her address and the manner of its delivery, he expressed his surprise that it was not she who was crowned. She laughingly replied: "Had we only known the crown was to be awarded, I am sure one would not have sufficed; but never mind, I'll be crowned next year." And so it was. She, with two others, were crowned at the next year's closing.

In 1860 the property on St. Anthony Hill was secured by the Sisters and in 1861 the foundation of a new Academy was built, but for want of means the completion was delayed, and on August the first of this year the revered Mother Seraphine died. This very great loss, for so we regarded it, retarded the building of our much needed and greatly desired new house, and it was only in 1863 that the first wing of what is our present home was ready for use.

It was under the immediate supervision of Mother Stanislaus that the original wing was finished. When we moved into it, July 31, 1863, we supposed it extensive enough to serve the double purpose of school and Novitiate for an indefinite number of years. Since then four additions have been erected, and never even in the past, has the Academy been in a more overcrowded condition than it is today.

When the Academy opened in the new building there were

but three teachers employed and so it continued until 1868. We were far out of the city, day pupils found there a difficulty and so the school for a while was not numerously attended except by boarders.

There are at present depending upon St. Joseph's Academy fourteen separate educational establishments and nine parochial schools. Besides these there are five charitable institutions—three hospitals and two orphan asylums.

Some of these branch establishments compare very favorably with the principal one. Holy Angel's Academy, in Minneapolis, opened in 1877; it has this present year fifty boarders, one hundred and thirty music pupils and a largely attended day school. There are two parochial schools attended from it, each employing six teachers.

St. Agatha's Convent, another overflow from St. Joseph's, was opened in 1884. It is under the immediate direction of Mother Celestine, and is in a very flourishing condition.¹

¹This Sisterhood developed most wonderfully since the writing of this article in the year 1897.

Additional Notes on the Mission of the Sisters of St. Joseph in St. Paul.

THE one thing the Sisters always had to struggle with on new missions was lack of help, and St. Paul was no exception to the rule. It was the old story oft repeated and still more often experienced. The harvest was great and the laborers few. A constant demand was being made on the Mother House for more Sisters. Mother Celestine, who really loved her St. Paul foundation, always responded to the demand by sending Sisters. But Carondelet itself had to contend with the same difficulty. It was only fifteen years since the arrival of the first Sisters of St. Joseph in the United States, when the St. Paul mission was founded and already three or four missions had been sent out; and although many subjects presented themselves for admission, still the supply always fell short of the number required.

Up to the year, 1855, only three Sisters had been received in St. Paul. The first one of these, Sister Gregory, has been already alluded to; and the second, Julia LeMay, received the habit and the name of Sister M. Pauline at the close of the annual retreat, September 30, 1854. The first English-speaking postulant to be admitted, after the novitiate had opened at the hospital, was Rose A. Cox. She entered on the 20th of November, and received the habit on the 17th of May, the feast of the Ascension, 1855, and the name Sister Ignatius Loyola. In July of the same year Margaret Grace entered as a postulant. It was during this year that two additional members came from the Mother House, Sister Protais and Sister George.

Sister Protais was one of the original colony who came from France to St. Louis in 1836. She possessed a very strongly

marked character, and an indomitable will. With her to undertake was to succeed. She came from France to convert and teach the Indians, and as our only Indian mission was closed, she did not remain long with us. She left St. Paul in 1868, and was for many years among the Indians at Baraga, Michigan. She was fond of visiting the sick poor and of ministering to their wants; she became quite skilled in caring for sore eyes, and she was much regretted by her dear Indians, when she was recalled to St. Louis, on account of failing health.

Sister George was employed in the Academy until 1860, when she was appointed to take charge of the boys' school in the basement of the Cathedral.

In 1856 we received another addition to our number. This time it was Sister Alphonsus and Sister Alexius that were sent to us. Sister Alphonsus was for the hospital and Sister Alexius for the schools. The last named was not able to endure the poverty and hardships necessitated by the exigencies of the place. We were actually poor—poor accommodations, poor food, poor clothing, great inconveniences and more than our share of hard work. Sister Alexius was sent to St. Anthony, where she encountered still greater poverty and that she succumbed to these trials no one wondered. She was recalled to the Mother House after a short time, and is at present living at the Provincial House at Troy, N. Y. Her recollections of St. Paul and St. Anthony are not pleasant.

Our Sisters of the present day have no conception of the privations endured by the heroic few who braved the hardships of those early days in the fifties and the sixties.

On the 25th of March, 1856, our first profession and reception took place. Sister Marcelline, who had come as a novice from St. Louis, had completed her two years of novitiate and was now allowed to pronounce her vows; and as the time of probation was over for Miss Grace, she received the habit, and the euphonious

name of Sister Peter Richard in honor of the Archbishop of St. Louis, Peter Richard Kenrick. These two Sisters, with many others whose names have been already mentioned, are side by side in the graveyard quietly awaiting the final summons; it is only a few years since they died and the remembrance of their many virtues and their kindly deeds yet lingers in the community.

On February 22, 1857, the Sisters in common with all the Catholics of the Diocese sustained a great loss in the death of the saintly Bishop Cretin. To the community it was a real affliction. He had brought them to St. Paul, and he had always taken a fatherly interest in whatever pertained to the general good as well as to the welfare of each particular Sister; consequently each individual member felt his death as a personal bereavement and sorrowed sincerely. On dear Mother Seraphine the cross pressed heaviest; he had been her support in every difficulty; her adviser in troubles, her resource in all wants. No wonder that she was grieved when she announced his death to the Sisterhood. It was on Sunday morning after grace was told for breakfast that Mother said in a voice quivering with emotion: "Our Bishop and father is dead." One by one the Sisters left the table with their fast unbroken. Dear Bishop Cretin, how many reminiscences are evoked by the mention of his name! Some of these, though small of importance in themselves, serve to show his kindly heart, simple piety and great benevolence.

During the early days in St. Paul the Bishop obliged the Sisters to attend every church service, to give good example, as he said, to the congregation; and fearing that we might not have comfortable footgear for such constant travel to and from the church he sent us on New Year's Day, 1855, a large bag of nice high arctic overshoes, bidding each Sister to select a pair to fit herself. On the following St. Joseph's day the weather was very unpropitious, in fact, an old-time blizzard was raging. One

would think that no mortal could venture forth, but the Bishop sent his double team over for the Sisters. He said he wanted them to help him sing a hymn to his patron and theirs. Of course, we went, and a merry time we had, all packed into an old box sled.

A few days before the advent of the next year he told the Sisters he had a very nice present for them and they were all on the *qui vive* to see what it would be. Some time during the afternoon of New Year's day, he sent us a beautiful little three-year-old girl wrapped up in an old blanket. The father had died of cholera the year before and the mother was found frozen to death with the little one beside her covered up in whatever bedding could be had. The Bishop asked some neighbors to take care of the child until he procured burial for the mother, and then sent her to the Sisters. Of all the gifts he ever sent this was the most fondly cherished. She was the petted child of the community for a few years, and then she was adopted by Mrs. General Shields.

In 1858 the Sisters were called upon to supply teachers for another school. The German Catholics had built a church and they were desirous of having a school where their own language would be taught. In August, Sister Radagunda, a German teacher, came to the diocese, and the school was opened for the admission of pupils the following September. The German Catholics had not yet built their school house, but one story of the brick building being used for the English-speaking parish school, was utilized and there it remained until their own building was made ready for use. The German parish school was taught by the Sisters of St. Joseph for a number of years. Like all the early institutions its beginning was very unpretentious—one teacher, in one small room, with not very many pupils. As the years went by the steady increase in the number of pupils, and

the constant demand made for German teachers from an English-speaking community was more than could be easily supplied. These difficulties combined with other causes made it very undesirable to continue the charge. The Assumption school was given up by the Sisters of St. Joseph in 1885, when it was taken in charge by the Sisters of Notre Dame.

The increase in the Novitiate was not at all in proportion to the growth of everything else. The population of the place has multiplied phenominally and consequently the schools had greatly increased, but until this year, 1858, only four young women had been received. These were already professed members, and now enter two others,—Ellen Ireland and Ellen Howard, her cousin. They were the first who entered directly from the school, and though they graduated really it was not nominally; we were not incorporated and graduation honors had not yet been publically conferred. They both entered in September, one on the Nativity of Mary and the other on the feast of the Exaltation of the Cross. They received the holy habit on the feast of the Immaculate Conception, 1858, under the names, Sister Seraphine and Sister Celestine. It was quite an event, as it was the first occasion that two postulants were received at once. Very Rev. Father Ravoux was Administrator of the Diocese at the time and was the celebrant. His sermon is very well remembered, for it was much more impressive than many an eloquent one heard since at similar celebrations.

The year 1859 was as prolific of subjects as the preceding one. Miss Mary Williams, another pupil from St. Joseph's Academy, and Miss Johanna Shelly from the school at St. Anthony, were admitted to the Novitiate. They were to have received the habit on the feast of the Purification and were in retreat for that purpose, when the Superioress was stricken with an illness which the Sisters feared might end fatally. The last sacraments were administered on the evening of January 30, 1860, and it was then

decided to give the habit to the two postulants, as in case Mother Seraphine died their reception might be indefinitely postponed. Accordingly they were hurriedly prepared, and received the habit with the names, Sister Agnes Veronica and Sister Aloysia. Their advent into the community was certainly amidst sighs and tears, for the dread of losing our dearly loved mother, made every heart ache, and no joy was expressed on the occasion. A more sorrowful reception was never witnessed and a more doleful recital of the "Te Deum" was never heard. The new Sisters returned again to retreat, and the united supplications of the Sisterhood for the recovery of the Saintly Mother were heard. God spared her to us yet a little longer.

These two Sisters claim the honor of being the first received by Bishop Grace. They both began their work as teachers in the Cathedral school, where Sister Aloysia Shelly contracted a severe cold from the effects of which she never recovered. She died in 1863. Hers was the second death in the St. Paul community.

The Mission in Long Prairie.

BEFORE the founding of the mission in St. Paul, the Winnebago Indians had been removed to a place called Long Prairie where the government had located an agency. Many of the Indians were Catholics; and good Bishop Cretin, whose zeal was ever on the alert for the salvation of souls, had secured control of a school established by the government and had sent a priest to take charge of it. The Bishop soon saw that the Indian children should receive more regular instruction than a missionary priest, with his numerous other duties could give them. He thought the Sisters might prove useful auxiliaries. It was then mid-winter, and no Sisters could come from St. Louis until navigation opened in the spring. In this dilemma he conferred with Mother St. John as to the advisability of sending Sisters to teach the Indian girls. They decided on sending one of the four Sisters then at St. Paul to assist in preparing the children for first Holy Communion. Accordingly, Sister Scholastica was chosen and early in January, 1852, she left St. Paul for Long Prairie. She was accompanied on her route by Father De Vivaldi, the priest in charge of the Indians. During the time Sister was at the agency, she boarded with the family of Mr. Legeau, whose daughter was the Sister's companion to and from the school, and her assistant in it. After the children had received their first Holy Communion in March, the Sister returned to St. Paul to await the arrival of a companion for her mission.

In June, 1852, Rev. Mother Celestine made her first visit to St. Paul, her dear Indian Mission, as she loved to call it. She came from Philadelphia where she had been visiting the Sisters who not long before had gone there from Carondelet. Her companion was Sister Appolonia, who, after remaining in St. Paul a

few days to rest, went with Sister Scholastica to Long Prairie. The mission was now, July, 1852, considered permanently established and another Sister was to be sent there as soon as possible.

When Mother Celestine returned to St. Louis, Sister Frances Joseph went with her to the Mother House.

In August, 1852, two other missionaries arrived. Sister M. Xavier McCusick, who replaced Sister Frances Joseph in the school at St. Paul, and Sister Cesarine O'Brien, who proceeded at once to Long Prairie.

After having spent only six weeks on the Indian mission, Sister Appolonia was recalled to St. Paul. It is to her that I am indebted for the following description of their house or lodge. It had been previously used as a storehouse for the provisions kept on the reservation for the Indians: "It was built of logs and was one story high, the dimensions were about 18 by 20 feet; it contained but one apartment, and that we used for parlor, refectory, community room, and kitchen. Our sleeping room was a very small and low attic. Our mattress was nice clean hay and our bedstead, the floor; over the hay we spread our blankets and comfortables, in truly primitive style." Oh, that was in truth an Indian mission! The weird, wild music of the Indian dance was the last sound the Sisters heard at night; the noisy, savage shriek of the children at play, was the usual after piece to their morning's meditation.

The Indians lived in tents or wigwams. Their children attended school as day pupils. The Sisters taught girls and boys all they were capable of learning—reading, writing, etc. The girls were taught knitting and sewing. All possible efforts were made to civilize them as well as to Christianize them. A man was engaged to teach the boys farming. He had all kinds of agricultural implements and a number of fine horses under his charge; these the Indian boys were taught to use and to care for. The Sisters each received forty dollars per month, the man fifty,

and the superintendent sixty. The Sisters attended to the distribution of the provisions which were kept in large storehouses, and given to the Indians on the plan of army rations—each family receiving so much, according to the number of people it contained.

The supplies needed for the use of the mission had to be transported by teams from St. Paul. Teams were the only means of communication between the two places and they made regular trips.

Sisters Scholastica and Cesarine were the only Sisters at Long Prairie during the winter of 1852-1853. They have left us no account of their loneliness, but lonely they must have been, unless their numerous occupations and the novelty of their surroundings prevented them from indulging in lonely reveries. They were daily expecting the arrival of another Sister for their community. Father De Vivaldi was extremely kind to them. They knew that they were working for a good Master, one, who had Himself suffered poverty, hardship and loneliness. They offered all to Him and were content.

Early in the spring of 1853, Sisters Victorine and Simeon came to Minnesota. Sister Victorine, who was a music teacher, remained in St. Paul, and as soon as an opportunity offered Sister Simeon was sent to Long Prairie. We can easily imagine how gladly she was welcomed by the two poor Sisters who had been so long and so anxiously expecting her. Additions for school rooms and other purposes had been built to the old storehouse, making their dwelling place much more commodious than at first; now that there were three Sisters, they considered themselves quite a community.

During the winter Sister Scholastica began to feel the effects of the cold and the many privations of the mission; her health was evidently failing. She had never been very strong, and the fear of losing so useful a member induced Mother Celestine to

make a change. Sister Cesarine was accordingly given charge of the community and Sister Scholastica returned to St. Paul, February, 1854. She was accompanied by Sister Simeon, whom, as she was yet a novice, Mother Seraphine was anxious to keep near her until after her profession. In January, 1854, a few weeks previous to the departure of Mother Scholastica, Sister Ursula arrived at Long Prairie.

In those early days when all were pioneers in Minnesota, accommodations for travel were neither so expeditious, nor so comfortable as they are now. Trips were never taken either for pleasure or for health; it was absolute necessity alone that obliged one to undertake a journey.

Long Prairie is over a hundred miles from St. Paul. This distance had to be made in open wagons over very rough roads. The wagons were always heavily laden with supplies for the agency. It usually took four days to go from St. Paul to Long Prairie.

Sister Ursula relates the following particulars of her first trip to the wild woods: "The teams from the reservation were down for their New Year's supply of merchandise, early in January they were to return, and I was to go on one of them. How well I remember the appearance of the vehicle, as, loaded with barrels and boxes and bags of various sizes, it drove up in front of the convent for poor little me. (Sister was very small.) I was, as we supposed, very comfortably wrapped up, and as I climbed to my place among the sundries of the load I felt that myself and civilization were parting forever. The drivers were two young half-breeds, who could speak very little English. As I spoke neither French nor Indian, I could obtain no information about the country through which we were journeying. I knew I was traveling in obedience to those who had a right to command, and I resigned myself to the guidance of Divine Providence, speaking little, but thinking much.

“The first night we lodged at a farm house occupied by an old couple and their son. The old lady was quite charmed with me, and tried by every possible persuasion to induce me to remain with her. The next morning I again clambered to my position behind the drivers, and with the cheering prospect of another long, cold day’s journey before me we started. About noon we were overtaken by a team going to the pineries with a supply of provisions for the lumbermen. The driver, whose name I afterwards learned was Moran, appeared anxious to keep us in sight when we halted for the night; he questioned me as to where I was going, why I was alone, etc. He told me he was going beyond Long Prairie, and urged me to take a seat in his wagon, declaring in terms more emphatic than elegant, that the half-breeds did not take care of me, and that I would never reach the mission alive.

The weather was very cold; the drivers with the instinct of self-preservation peculiar to their race, had appropriated the extra blankets and buffalo robes sent with us. I had suffered intensely the day before; so when Mr. Moran assured me that the two teams would travel in company, I accepted his courtesy. During the remainder of my trip I was well cared for; at night the best accommodations were always secured for me. My comfort and how he could add to it, seemed to be his one thought; no father could have been more thoughtfully kind. When I arrived safely at the end of my journey, I was greatly surprised to hear that Mr. Moran was a most staunch Orangeman. I have never met him since, but I often pray for him.”

In May, 1854, Sister Gregory was sent to Long Prairie. She was a young Canadian novice who could speak no English. The Sisters who were there could not speak the French, and Sister Gregory was very lonesome. Her reminiscences of the place are not pleasant. She was afraid of the Indians, and they were not slow to perceive it. She was necessarily often alone in the house,

when the other Sisters were visiting the sick or attending to the distribution of the supplies; on these occasions the Indian children generally managed to raise some disturbance for the avowed purpose of terrifying her. Snakes were another cause of great annoyance to Sister Gregory. They were very numerous and were constantly crawling into the house. It appears from what she says that they were very fond of music; whenever anyone played on the organ, the snakes would come crawling in, stretch themselves out on the floor, and remain quiet, with their heads poised in the air, as though they were listening most attentively. This performance seemed to be a source of much amusement to the Father who was delighted to play for so charmed an audience.

Sister Gregory, after she had been there a few weeks, felt convinced that she had no vocation for the conversion of the Indians. Father Fisher, who was then in charge of the mission, could not speak French, and as there was no other person there who could understand her, she had recourse to God. The apartment in which the Blessed Sacrament was reserved was very small, and Sister thought her prayers would be the sooner heard if offered in "God's great temple, the silent groves." She, therefore, selected a dense grove of oak trees near the house, and every day she would repair to the place and offer up her fervent prayers for guidance and deliverance. She had a great devotion to St. Francis Xavier, and she most earnestly implored his intercession. Her prayers were heard and answered, for after having spent there only three months, which were months of great trial to her, she was summoned home to St. Paul.

Sister Simeon again returned to her dear Indians in September, and remained there until the mission was finally closed in 1855.

The Sisters had nothing to do with the closing of the Long

Prairie mission where great and many privations had to be endured, where hardship had to be borne and sacrifices made. The Sisters were devoted to their work. They were sorry to leave the little ones whom they had learned to love for God's own dear sake.

The temporal affairs were in the hands of the superintendent who managed things badly and involved the mission in debt. As the funds used belonged to the government, the Bishop had to suffer the consequences. He was much grieved at the thought of taking the Sisters away from the Indians for whose instruction he was so anxious; but as the St. Paul and the St. Anthony foundations were increasing, and the demand for Sisters in both places being greater than the supply, he reluctantly concluded to withdraw the Sisters.

In May, 1855, when the Indians were removed to Blue Earth, Sisters Cesarine, Ursula and Simeon came home to St. Paul. This closed the first Indian mission in Minnesota.

The Mission at St. Anthony Falls, or East Minneapolis.

THE first permanent foundation sent out from St. Joseph's Academy, St. Paul, was the mission opened at St. Anthony Falls. Rev. Denis Ledon, a zealous and earnest French priest, was stationed there and a small frame church had been built and property secured on which to locate a convent as early as 1852. The place was exceedingly poor, and the Catholics were not very numerous; the congregation consisted largely of half-breeds and Canadians, but next to St. Paul it was considered the most important town in the territory.

The immense water power around the falls was beginning to be utilized and immigrants were coming into the territory in great numbers. Father Ledon knew that the present condition of affairs was not very brilliant, but he saw with a prophetic eye the great future before the place, and he hastened to put into execution his long thought of design of opening a school for his parishioners. He applied to the Bishop for the Sisters; nor was his application in vain, and as there was no building belonging to the parish suitable for a school, an old frame house that had been used by the fur traders was secured and fitted up for the purpose. On the fifth of November, 1853, two Sisters and a postulant came from St. Paul and took possession of the premises. Sister Philomena Villaine, Sister Ursula Murphy and Miss Maloney, are the names of those who opened the mission in what was then known as St. Anthony Falls, but is now East Minneapolis.

Sister Philomena was placed in charge only temporarily, having been employed as the teacher of French at the Academy in St. Paul, where she was much needed. She was one of the six

who came with Sister Protais to America from France, in 1836, and also one of the first four who had come to St. Paul two years previous. Opening new missions seems to have been her forte; certain it is that wherever poverty was greatest and hardships severest, Ma Soeur, as she was familiarly called, was sure to be found. I think humility was her darling virtue; to labor was her greatest pleasure. She was as mortified as the saints of old, and as guileless as a little child. The dear old Sister! Those who knew her love to speak of her as a model religious. She remained in St. Anthony until the summer of 1854. In 1860, she returned to the Mother House, in St. Louis, which she had helped to found, and died there in the year 1861. Sister Ursula Murphy taught the boys, and attended to the household affairs, while Miss Maloney, having but one arm, was employed as a teacher only.

The Sisters occupied the rented house until the one being built for them was ready for occupancy. This house was a large two-story and a half frame building, containing ten rooms, five on each floor; on the first of these were two school rooms, one for boys and the other for girls; there was also a kitchen, and two small rooms intended for a music room and a parlor. The community must have moved into their new house early in 1854; for it was during the summer of that year that Mother Scholastica Velasquez was appointed superioress. Sister Euphemia Murray replaced Sister Ursula as teacher of the boys, and Sister Gregory was sent to take charge of the domestic affairs of the house.

When the institution had been blessed and the name, St. Mary's Convent, given to it, thus placing it under the immediate protection of our Blessed Mother, we thought the foundation was complete, and we felt assured of its future success. There were besides the Sisters three orphan children whose parents had died of cholera. They were two boys and a girl; their mother, when dying, had begged the priest to take her children and he sent

them to the Sisters that we might share our pittance with them.

The school was numerically small. The tuition was only 50 cents a month, several of the poorer scholars being free; the income, therefore, was very limited. The entire receipts for 1854 were one hundred ninety-seven dollars and fifty-eight cents (\$197.58), and the expenses were two hundred and three dollars and seventy-seven cents (\$203.77), leaving a debt of six dollars and nineteen cents (\$6.19) to begin the year 1855. This item of information is of interest to show how poorly and simply our predecessors lived; their wants were few, but, even these were supplied with difficulty; their spirit of self-sacrifice was great, and their contentment in making sacrifices was still greater.

There were no markets then, and no butcher shops; fresh meat was seldom procurable, and when it was procurable, the price was quite beyond us; indeed, fresh meat was one of the rarest luxuries, indulged in only when sent to us by some kind friend whenever an animal was slaughtered in the neighborhood. These occasions were few and far between, for this part of the country had been so lately settled that farmers were more anxious to keep their stock than to kill them.

In June, 1855, the writer was sent to St. Anthony to replace Miss Maloney in the girls' school. When the stage-coach, then the only means of transportation between St. Paul and St. Anthony, drove up in front of the convent, she eagerly surveyed the surroundings of what was to be to her a new home. The house already partially described stood square and bare on the northeast corner of a fenceless piece of property, and had just received its first coat of paint; the foundation was high, and six steps without balusters led up to the front door, and that had no bell. The rumbling of the stage had announced her arrival and she had no difficulty in effecting an entrance. Inside of the building the woodwork was of the most primitive kind, not a curve, not a groove, not a moulding and not a particle of paint.

The walls and floors were rough and the rooms intended for parlor and music room were yet unfinished. The school room contained four long desks and as many benches; three of these were placed along the walls and one across the middle of the room. On the fourth side near the door were the teacher's desk and chair; these furnishings corresponded exactly with the woodwork of the house. In the community room which was assigned to the writer as her especial charge, there were four, common wooden chairs, a walnut bureau, and a small oak centre table.

One day in the early part of October when the Sisters assembled in the community room for the noon recreation, they were greatly surprised to find the furniture missing and upon inquiry they learned that it did not belong to them. A family who had gone to live on a claim a year previous, had left some of their household effects with the Sisters to be used until the owner returned to town. This explained the situation and in response to the question as to what was to be done, the Sisters were simply told that they would be obliged to do without the missing articles, for there was no money wherewith to buy others. "But," exclaimed the one who had charge of the room, "what are we to sit on?" "Well," answered the Mother, "each Sister may make a bundle of her belongings, and utilize that until Providence provides." And Providence did provide. Father Ledon that same evening sent over to us from his own scantily furnished house six chairs; and we were happy in the possession of two more than we actually needed. Our community then numbered only four.

We had no chapel in the house and we went to the parish church for our daily Mass; this was a pleasure during the summer months, but in winter it was quite another story; we not only often made our own paths through the snow, but we always heard Mass in a cold church. Sisters who have seen and shared hardships such as these may talk of them and believe them, but not others. The writer now often finds herself wondering how

the Sisters managed to live amid the privations they were called upon to endure ; and yet it is a fact, for she speaks from her own personal experience ; and our dear Lord in His loving Providence seems to have lightened every cross and sweetened even the most meagre fare.

The Sisters were happy and cheery as birds, especially the three young novices, Sisters Gregory, Ignatius and Pauline. The last named had been sent there to recuperate from a severe attack of fever. She spoke only French, as did also her cousin, Sister Gregory, and in their efforts to master the English language, so many ludicrous blunders were made that they supplied an inexhaustible source of recreation for the English-speaking members of the community. Mother Scholastica was young and cheerful and she had a very fine voice ; she spoke the French fluently. Many an hour that might have been otherwise dull was enlivened by the singing of French hymns. So passed the summer of 1855. In the fall Mother Scholastica and Sister Gregory left us, and the charge of the house devolved on Sister Euphemia. She must have been a good religious, but she was old and sedate, and never smiled except on rare occasions. That was a dreary time for us ; we did not mind the scarcity of meat, nor the black coffee, nor the unbuttered bread, but we did miss our dear genial Mother. There was no one now to speak the French, so Sister Pauline was obliged to learn the English. We two novices had our own fun to be sure, as we were necessarily thrown together and enjoyed each other's company. We assisted each other in the kitchen after supper and our merry peals of laughter and snatches of song seemed to grate harshly on the ears of our very serious Mother who alone upstairs could not understand what was so amusing in the work in which we were engaged.

Early in January, Sister Ignatius' health became impaired. The poverty of the house and the limited number of the community made it almost impossible to give the necessary care to a

sick Sister. When the priest, on one of his weekly visits to St. Paul, made known the state of affairs to Mother Seraphine, she with her assistant drove to St. Anthony in a livery team, and brought the invalid home to the Novitiate. It was on the 29th of January, the feast of St. Francis de Sales, and an intensely cold day. The Sisters all thought that the fatal illness of Mother Seraphine dated from a severe cold she contracted on that occasion. Anyone who knew her will readily believe this; for no thought of self-comfort ever entered into her mind, and we may be sure, that whatever robes and blankets were provided for that drive, were wrapped around the sick Sister and Sister Xavier, who was never very strong.

The mission at St. Anthony appears to have been dowered with poverty from its commencement, and that blessing clung to it pertinaciously for the first seven years of its existence. St. Paul often had to extend a helping hand at the close of the year, in order that the St. Anthony accounts might balance. For although the St. Paul house did not revel in riches, it was self-supporting from the beginning and was always more than willing to aid the needy mission at the Falls. In 1856 Mother Scholastica returned to her mission and finished her term of office.

In 1857 Rev. Father Ledon was removed. He was very kind to the Sisters, and had always taken a real fatherly interest in them; he often looked after their temporal necessities. In losing him we all felt that we were being deprived of a good friend. He was replaced by Rev. John Fayole, a very quiet, melancholy man, who seemingly took no interest in anything. He had no housekeeper so the Sisters prepared his meals for him and sent them over to his house, or rather to an addition to the sacristy of the church, where he occupied two rooms; these were guiltless of the rub of a brush or the touch of a broom except on rare occasions when he absented himself for a day; then the Sisters took possession and a general house-cleaning ensued.

For a year or two, neither the parish nor the school made much progress. There were a sufficient number of pupils attending to insure good support, but, at least one-half of these were free, and the other half, with some few exceptions, were very indifferent about paying.

On February 7, 1858, Mother Scholastica was succeeded by Mother Xavier whose energetic character, Mother Seraphine hoped, might be able to guide the struggling mission through the difficulties which surrounded it. A few weeks after her arrival a piano was purchased and as she was a musician, a music class was opened under her own immediate direction. The house was painted and outside blinds were put on the windows. In order to defray the expenses of these improvements, collecting through the parish was resorted to; it was our first appeal and it met with a generous response.

Sister Celestine Howard was sent to commence her work as a teacher in the St. Anthony school. She arrived on Dec. 15, 1858, just one week after receiving the habit. She replaced Sister Cyril who had been in the school only a few months. She had come from St. Louis, but did not remain long in Minnesota, as the climate did not agree with her. She was transferred to one of our houses in the state of New York.

In 1859, one school room was closed from motives of economy, and the boys and girls were taught in the same room, and by the same teacher; this necessitated but one teacher, and for about a year there were only three Sisters on the mission. Rev. Father Fayole, the pastor, had been gradually losing his mind, and at last he was declared to be hopelessly insane and had to be sent to an asylum. As the Bishop had no one to replace him, just then, the place was left without a resident pastor. The Sisters were obliged to close the school temporarily, and on the 16th of January, 1860, leaving the house to a care-taker, they left for St. Paul, Mother Xavier, Sister Celestine and Sister Pauline.

SISTER IGNATIUS LOYOLA,

St. Paul, Minn.

Father DeSmet in the Ecclesiastical Province of St. Paul.

IT is the purpose of this paper to tell briefly of the missionary activities of Father DeSmet within the limits of the present ecclesiastical province of St. Paul. The story will embrace but a small part of the travels of that indefatigable missionary, and will be concerned with only one section of the province, namely, the states of North and South Dakota. The writer has found no trace of any record showing that Father DeSmet set foot within the confines of the present state of Minnesota. We shall record his activities chronologically, beginning with the year 1839, when he paid his first visit to Vermillion where he met the Yankton and Sioux Indians. Our account of his excursion to the Sioux country in 1839 is based on a letter dated Council Bluffs, December, 1839; a fragmental journal in French and a letter to the Superior of the orphanage at Termonde, dated July, 1839. From these letters¹ we gather that early in May of that year he visited the Yankton and Santee tribes, joined two couples in lawful wedlock, baptized three

¹Father DeSmet's letters and sketches have been published in various places, and many editions. As early as 1843 he had published in Philadelphia a "Narrative of a Year's Residence Among the Indian Tribes of the Rocky Mountains." A French edition of the same work was published at Malines in 1844. The same work was done into Dutch, German and Italian. His "Oregon Missions and Travels Over the Rocky Mountains in 1845-6" was published in 1847 (Dunigan, New York), and appeared in French and Flemish dress the following years of 1848-49. The letters of Father DeSmet appeared in the "Annales de la Propagation de la Foi" at Lyons, and in the "Précis Historiques" at Brussels, and in several Catholic periodicals in the United States. The most complete, critical and satisfactory account of DeSmet's life is to be found in the four volume work edited by H. M. Chittenden and A. T. Richardson, entitled "Life, Letters and Travels of Father DeSmet among the North American Indians." (Harper, New York, 1905.) Page references in the present article refer to this work. For a list of the more important publications of Father DeSmet's writings see above work, Vol. 1, pp. 144-146.

adults and twenty-six children. "I invited them," he writes, "in the names of our chiefs to come and smoke the calumet with them, and, while I write to you, we have forty of them in our bluffs, and of their bravest warriors caroling together with the Potawatomes, and behaving towards each other like true brethren and friends. Last night they honored us with their great pipe-dance, and gave a serenade before every wigwam and cabin." Vol. 1, p. 178.

He seems to have made peace between these Indians and the Potawatomes among whom his mission of Council Bluffs was established.

Father DeSmet on his travels frequently had the pleasure of meeting with scientific men. He tells us that when on the steamboat "St. Peter" ascending the Missouri in 1839, he met to his great joy two old friends, the one a French mathematician, Mr. Nicolle, a very learned and pious man; the other, a Mr. Charles A. Geyer, a German. These gentlemen were making a scientific excursion of 4,500 miles into the Indian countries. These are all the details we possess of the visit in 1839.

In 1840, Father DeSmet in answer to a request for missionaries visited the Flatheads in the Rocky Mountains. (See account of the search for the white man's Book of Heaven in the Pioneer Catholic History of Oregon, p. 70.) On his return from the Rocky Mountains to St. Louis he passed through the Dakotas from Fort Union at the mouth of the Yellowstone to Vermillion. Fort Union he tells us is the vastest and finest of the forts that the American Fur Company had on the Upper Missouri. The gentlemen residing there overwhelmed him with civilities; they could not get over their astonishment at the dangerous journey in the mountains which he had just completed so fortunately. During his stay among them they supplied all his wants most liberally, and at his departure for the village of the Mandans they loaded him with all sorts of provisions. DeSmet writes: "After

having regenerated sundry half-breed children in the holy waters of baptism, I left the Fort on the 23rd of September. It took us ten days to reach the Village of the Mandans. . . . We met on our way a war party of fifteen Assiniboins returning from a fruitless expedition against the Grosventres of the Missouri. It is chiefly on such occasions as this that it is dangerous to meet the savages. These Indians are, however, cowards, and this particular band was poorly armed. Though we were only five, each of us laid his hand upon his weapon assuming an air of determination and continued our route without being molested."

"The next day we passed through a forest on the banks of the Missouri which had been in 1835 the winter quarters of the Grosventres, Aricaras and Mandans; it was there that these unfortunate nations had been attacked by that epidemic, which in the course of a year made such ravages among the Indian tribes; several thousands of the savages died of smallpox. The Mandans who today scarce number ten families have united with the Grosventres, who themselves had joined the Aricaras; altogether there are about three thousand of them. Some of the young men having perceived us afar off gave notice to the chiefs of the approach of strangers. They presented me to their chiefs as a Blackrobe of the French men. Here again it was a succession of invitations to feasts that we had to undergo until midnight. I was surprised to find around the dwelling fair fields of maize cultivated with the greatest care."

In the middle of October Father DeSmet reached Fort Pierre which was a great warehouse for goods destined for the wants of the savages. While in this neighborhood Father DeSmet's party was terrified by being surrounded by a band of Blackfeet Sioux. When they learned that he was the "Black-gown who talks to the Great Spirit," the savages put away their weapons, shook hands with him and smoked the pipe of peace. Fort Pierre was second only to Fort Union in importance among the posts

of the American Fur Company on the Missouri River. It was built for trade with the great Sioux tribe, and was conveniently located for the trade of the whole Dakota country as far west as the Black Hills. Here Father DeSmet met the principal chiefs of the several important tribes of the numerous and important Sioux nation. It was his life-long ambition to establish a permanent mission among them, an ambition which we shall see he never realized, though as his biographers point out, his influence over those tribes, the foundation of which was laid on the present journey never lapsed, but on the contrary came to be the greatest ever wielded by any white man. Vol. 1, p. 254.

When Father DeSmet reached Vermillion on his way to Council Bluffs, he found a Santee war party just returned with one scalp taken from his beloved Potawatomies. He reproached them for their unfaithfulness to the Treaty of Peace they had made the previous year and succeeded in getting them to bury the hatchet forever.

In 1842, Father DeSmet was again in the Oregon country. It was in this year that occurred his memorable meeting with the venerable Apostle of Oregon, Father Blanchet. At that meeting it was decided that Father DeSmet should go to Europe to secure recruits for the Rocky Mountain missions. On his journey East he again passed over the same route from Fort Union to Fort Vermillion, but made no lengthy stops on the journey, though his black-gown, his missionary cross and his long hair attracted the attention of the savages wherever his boat put to shore on the banks of the Missouri.

It was in 1844 that Father DeSmet returned to Oregon from Europe accompanied by a group of Sisters of Notre Dame de Namur and several members of the Society of Jesus. The Sisters opened a convent and the Jesuit Fathers founded a mission at St. Paul, in the Willamette Valley. Father DeSmet himself spent the remainder of 1844 and 1845 at the various Indian missions

in the Rocky Mountains. On the 28th of September, 1846, Father DeSmet said farewell to his companions and departed for St. Louis to inform his superior of the state of the missions, and the necessity of increasing the number of missionaries. On the 11th of October he arrived at Fort Union where he accepted the hospitality of the gentlemen of the Fort for a day, during which time he baptized five half-breed children. A week later he reached Fort Berthold where he was very courteously received by Mr. Bruyert. Here he visited the main village of the Gros-ventres, who built their lodges of earth. Passing by Fort Mandan and the Sandtson Buttes, where he baptized several children, he pushed on with favorable weather to Fort Pierre, which he reached on October 30th where he remained for three days. He profited by the delay to announce the Word of God to a great number of Sioux, and to baptize fifty of their small children. Speaking of this tribe Father DeSmet says: "The Sioux tribe in the midst of which I found myself at this time, is perhaps the largest of all the North American tribes. The word 'Sioux' is of Canadian origin; it is derived from the word soul or drunken. This name has been given to them by reason of their passion for spiritous liquors, and because of their propensity for intoxication. The name that they give themselves, and by which they are known among the other Nations is Dacotha, meaning cut-throat. A few missionaries would find a great deal of work here."¹

Continuing his journey DeSmet visited Bouis, where he baptized thirteen children, and Fort Lookout where a great number of Sioux were encamped. Here he baptized a number of children and held a council with the principal chiefs and braves, to whom he preached the Word of God. The Indians invited him to come and set up his lodge with them permanently. Thereafter it was

¹Sioux is supposed to mean "enemies" in a Chipewayan dialect. Dakota is believed to mean "Confederated.")

DeSmet's ambition to establish a permanent mission among the Sioux. As he passed down the river to Council Bluffs he came upon the Mormons, and was introduced to Mr. Brigham Young, whom DeSmet describes as an affable and very polite gentleman. It is probable that the description which DeSmet gave to Mr. Young of the fertile territory of Utah determined the Mormons to migrate thither.

The transient visit to the Sioux which we have just described awakened in DeSmet an ardent desire to see the Indians again. The summer of 1848 gave him the opportunity. He ascended the Missouri as far as Bellevue, and pursued his journey on horseback over immense prairies for about twenty-five days. At the mouth of the Niobrara he met the Ponca Indians for the first time. The tribe intended to pillage the company until they recognized DeSmet. He writes: "At once the air resounded with reiterated cries of 'the Black-robe has come!' Surprise and curiosity arrest the work of pillage. They press around me to shake hands, and conduct us in triumph to our encampment."

DeSmet visited their village and took the opportunity of announcing to them the truths of faith. More than a thousand persons surrounded the missionary and listened eagerly to his instructions until late in the night.

DeSmet reached Fort Pierre in time to witness the return of the Sioux warriors with thirty-two scalps taken from the Omahas. As they entered the village the whole tribe joined in the scalp dancing feast in honor of the horrible trophies which were displayed. DeSmet's credit with the Sioux was augmented by an event which occurred at this time. A daughter of one of the chiefs had been carried to captivity by the Crows; her father came to DeSmet for consolation. DeSmet exhorted him to persuade his tribe to listen to Christian teaching, and promised to pray for his daughter's recovery. No sooner had the chief collected his principal followers for this purpose than news was

brought of the deliverance of the captive. The Indians felt that this was a proof of the great power of Christian prayer, and were confirmed in their devotion to the missionary. Many years later, in 1863, DeSmet was saved from massacre by a brother of the rescued maiden, who recognized the Black-robe as his benefactor. (Page 791.)

DeSmet tells us of a custom among the Indians which proved excessively fatiguing on this occasion. A succession of grand banquets was given in his honor, and Indian politeness demanded that he should accept all the invitations. In every camp he was presented with a dish that would have sufficed him for several days; all of it had to be consumed. "This," he writes, "would have been impossible were it not for the allowance of the blessed privilege of conducting one or two eaters with us. In some of the camps," he adds, "the guests are permitted just to touch the dish, and then take it home to their cabins."

DeSmet presented the great chiefs with a medal of Pope Pius IX, and took occasion to explain to them the high position of the "Great Chief of all the Black-robos." The Indians immediately brought their calumet, and after imploring a blessing, besought the missionary to make known to the Pope the esteem and love which they bore him. Towards the end of October, DeSmet began his return to St. Louis, where he arrived after a four months' absence.

The year 1851 was distinguished by the Great Council of Sioux Indians which DeSmet attended about thirty-five miles from Fort Laramie. On his way to the council, at the Great Bend of the Missouri, he was greeted with joy by a camp of Yanktons, a powerful tribe of the Sioux Nation. He ascended the Missouri as far as Fort Union, whence he set out on an eight hundred mile trip, across the country to Fort Laramie. In the immense plain near Fort Laramie ten thousand Indians, representing the Sioux,

Cheyennes, and other minor tribes, were assembled for the conference. DeSmet was of great service to the United States officials in concluding the Articles of the Treaty of Peace. He offered the Holy Sacrifice of the Mass in presence of all the gentlemen assisting at the Council, of all the half-bloods and whites, and of the great concourse of Indians. During the two weeks of the Great Council he paid frequent visits to the different tribes of savages, and the Indians eagerly listened to his instruction. The Council over, Father DeSmet returned to St. Louis, accompanied by Indian deputies from the main tribes, and partook with them of a banquet at the University, where they were encouraged by the hope of soon having a permanent mission among them.

The next occasion on which DeSmet visited Dakota was his return in 1859 from a mission to the Rocky Mountain Indians, during which he had brought the chiefs to Vancouver, Washington, for a conference with the representatives of our government. On his return he traversed the Missouri, and met thousands of Indians of different tribes in North and South Dakota, and received from them the greatest marks of respect and affection. (Page 775.)

Early in May, 1862, DeSmet left St. Louis in the steamboat "Spread Eagle" of the St. Louis Fur Company bound for Fort Benton. At various places he visited the Indian tribes. The Minnesota massacre had just taken place, and it was impossible for DeSmet to penetrate very far into the interior of the Sioux country. DeSmet considered that the whites were chiefly to blame. He writes: "More than three hundred Indians have been taken prisoners by the American troops. Thirty-eight of them have been hung. Before their execution thirty-two requested baptism of the priest (Ravoux) who was on the spot. There has been a great outcry in the United States against the execution of these prisoners of war, who seemed to be given over

to the vengeance of the whites of the frontier. The unhappy Indians are often wronged, insulted and outraged beyond measure by the whites, and there is no recourse open to them for the obtaining of justice. Driven to desperation, they dig up the war hatchet and utter the cry of vengeance against those whom they considered their enemies." (Page 785.)

On May 9, 1863, DeSmet left St. Louis on the steamer "Alone" bound for Fort Benton. He again visited the various tribes of Sioux, Grosventres and Mandans. It was on this journey that a numerous party of hostile Sioux attacked his camp, and would have destroyed them all had they not recognized DeSmet as the Black-robe whose prayers had brought back safely the daughter of the chief. Father DeSmet pushed on to the Pacific Ocean, and returned to the East by boat sailing from Portland, Ore., October 13th.

When DeSmet was in Washington in 1873, the Secretary of the Interior and the Commissioner of Indian Affairs were very anxious that he should repeat his visit to the Sioux the following spring and even offered to pay his travelling expenses. They wished him to go in the capacity of a peacemaker. (Page 812.) He himself felt that the interest of the Catholic missions, the security of the white and the happiness and tranquillity of the Indians required him to go. He would not, however, accept the offer of the Commissioner to pay his expenses and give him a personal remuneration, because he feared that he would lose all caste among the Indians if he acted in concert with the military forces. The Indians had looked upon him as a messenger of the Great Spirit and were universally kind to him. But, he says: "Should I present myself in their midst as the bearer of the Word of the Big Chief of the Big Knives in Washington, no longer their Great Father, but now their greatest and bitterest enemy it would place me in rather an awkward position. I have written to the Commissioner that if I can go, I will go on my own

hook without pay or remuneration; visit the friendly Sioux first, and in their company try to penetrate among their fighting brethren and do my utmost to preach peace and good-will to them, and to make them come to a good understanding with the general in command and the agents of the government." (Page 816.)

On the 25th of April, DeSmet reached the City of Omaha where he received faculties from Monsignor O'Gorman, the Vicar Apostolic for Nebraska, to exercise his ministry in that part of Dakota under his jurisdiction. On reaching the Dakota territory DeSmet came upon the Nation of the Winnebagoes which was largely Catholic, concerning whom DeSmet writes as follows:

"Formerly they lived happily and contented upon the upper Mississippi (Mankato), where they occupied fine reservations. At the outbreak of the Sioux war in 1862 in which the Winnebagoes had taken no part, and in spite of their demonstration of attachment to the whites they were forced by civil and military authorities to leave their peaceful abodes. . . . About 2,000 Winnebagoes submitted forceably to this agreement, and were set down in the vicinity of the Sioux, their mortal enemies from ancient times. It is one more link attached to the long chain of cruelties and injustice inflicted upon the unhappy natives." (Page 821.) Father DeSmet wrote strongly concerning the injustice of this forceable expatriation of the Winnebagoes which sent them from Mankato down the St. Peter's River to Fort Snelling, thence down the Mississippi to the Missouri and up the latter stream to their new reservation, a total distance of 1,900 miles by water to reach a destination 300 miles from their starting point.

Father DeSmet found the pioneer settlers in Dakota living in a continual state of uneasiness, for bands of Sioux ranged the territory to rob and slave the invaders. The situation he writes is aggravated and peace rendered almost impossible by the recent occurrences in connection with the unhappy Winnebagoes,

which have inflamed the hatred of the whites in every Indian heart.

The Indians were not the only objects of DeSmet's ministrations. He writes of Canadians living along the Missouri River who had fallen away from the practice of their religion, who were very willing to talk about the fear of the Sioux, but not at all about the fear of the Lord.

Early in June, DeSmet arrived at Fort Berthold which was an important military post during the Sioux wars. Here he was received with great cordiality by the savages who gladly listened to his instructions, and presented their little children to him for baptism. It was on this occasion that he gained increased respect for his religious teaching by the happy results of his prayers for rain. In consequence of an excessive drought the harvest of the previous year had been very meager, and the spring of 1864 had likewise been without rain. The Indians asked him to intercede with the Great Spirit. He offered Mass for rain in the midst of the savages, and his prayers were answered the following day by an abundant rain. He writes: "These favors from on High made a deep impression on these simple-minded Indians."

During his stay at Fort Berthold, DeSmet received tidings from the Santee Sioux, the great tribe who had the chief hand in the Minnesota massacre. They requested him to come to them, but the military leaders of the whites were bent upon punishing the Sioux tribes by force, and DeSmet saw that an errand of peace to this tribe would be fruitless, and could only serve to place him in a false position, so he took the resolution of returning to St. Louis.

As a result of this journey of 1864, DeSmet determined to establish as soon as the times would allow him, two missions in the Dakota territory,—one among the well disposed Sioux, and one near Fort Berthold. On his return to St. Louis he proceeded

to Washington to give an account of his visit among the Indians to the government.

In 1866, DeSmet again paid a flying trip to the Dakota territory, visiting Fort Sully and the Indians of the neighborhood, to whom he gave instructions concerning religion. On this occasion the government agent among the Yankton Sioux joined with the savages in requesting the establishment of a Catholic mission among them. Father DeSmet urged his superiors to give the matter favorable consideration. (Page 857.) On his way to Fort Benton, Father DeSmet spent a few days at Forts Rice, Berthold, and Fort Union.

In 1867 the government sent Father DeSmet on an important mission to the Sioux. The Secretary of the Interior requested him to accept the mission of envoy to the hostile Indian tribes to endeavor to bring them back to peace and submission, and to prevent as much as possible the destruction of property and the murder of the whites. He accepted the government's commission with the distinct understanding that he would not accept any remuneration for personal services. On the 27th of May he found 120 lodges of Indians in the vicinity of Fort Thompson. He convoked the principal chiefs in council and opened the session with solemn prayer. The chiefs made solemn promises to keep peace with the whites, though they complained that the agents of the government were prodigal of speeches and promises, but wanting in performance. DeSmet said Mass for the garrison at Fort Thompson on May 28th. The garrison, he says, is principally composed of Irish, Germans and French, all Catholics. It was the first visit they had received from a priest and a goodly number approached the sacraments. At the end of May, DeSmet was at Old Fort Sully where he again convoked a council of Indians, and with favorable results. DeSmet was given the title of Major on this journey, and he found it useful in giving him access among the soldiers, among whom he found many Catholics.

As he passed on from Fort Rice to Fort Berthold and Buford near Old Fort Union at the mouth of the Yellowstone, he everywhere assembled the chiefs and disposed them for peace with the whites. On his return to St. Louis he received from the Secretary of the Interior a letter thanking him for the faithful and efficient manner in which he had discharged the duties entrusted to his care. During the year he had visited some 15,000 Indians who promised to hold aloof from the hostile bands, and a good many even of the hostile Indians came to see him and led him to believe that a general peace could be brought about if only honest agents were employed to treat with the Indians. (Page 888.)

These sentiments prompted DeSmet to project a visit to the hostile tribes in the spring of 1868. In a letter to General Sherman, dated January 28, 1868, DeSmet offers to assist the Indian Commissioners in securing peace with the Indians. He was granted an allowance of some \$900.00 to defray his expenses on the projected trip, and proceeded with Gen. W. T. Sherman to the hostile camp on Powder River. He returned to Omaha for Easter and took passage on the steamer Columbia for Fort Rice in the Dakota territory. He had his little chapel on board and said Mass there. He reached Fort Rice on May 24th and received a cordial reception from the Indians. Early in June he started to meet the hostile tribes in the interior. He journeyed along the Cannon Ball River where the sight of the nutritious grass led him to prophecy that the plains would one day serve to support numberless domestic herds. As he pressed on he learned that the big camp of the hostile Indians was in the Yellowstone Valley, a few miles above the mouth of Powder River. He was met by a delegation of chiefs who informed him—to quote his own words: “That my tobacco had been favorably received; that entry into their camp was open to the Black-robe alone; that no other white man would get out of it with his scalp.” (Page 909.)

The great council of the hostile Indians was held on June 21st with such great chiefs as Sitting Bull in attendance. DeSmet presented his plea for peace and succeeded in having some of the hostile warriors accompany him to Fort Rice to negotiate with the government commissioners. The great peace council was held at Fort Rice on the 2nd of July; 50,000 Indians were there represented. It was the greatest council that had been held on the Missouri in half a century. Everything passed off favorably and the treaty of peace was signed by all the chiefs, and on the 3rd and 4th of July a distribution of presents was made to the great satisfaction of the savages. DeSmet left the same day for Fort Leavenworth. The following letter from the Peace Commissioners will indicate the extent of DeSmet's services on this occasion:

"Fort Rice, D. T., July 3rd, 1868.

Rev. P. J. DeSmet, S. J.:

Dear Sir:—We, the undersigned, the members of the Indian Peace Commission who have been present at the council just terminated at this Post, desire to express to you our high appreciation of the great value of the services which you have rendered to us and to the country by your devoted and happily successful efforts to induce the hostile bands to meet us and enter into treaty relations to the government. We are satisfied that but for your long and painful journey into the heart of the hostile country, and but for the influence over even the most hostile of the tribes which your years of labor among them have given you, the results which we have reached here could not have been accomplished. We are well aware that our thanks can be but of little worth to you, and that you will find your true reward for your labors and for the dangers and privations you have encountered in the consciousness that you have done much to promote peace on earth and good will to men; but we should do injustice to our own feeling were we not to render to you our

thanks and express to you our deep sense of the obligations under which you have labored. We are, dear sir, with sentiments of the highest respect, yours, etc.,

WILLIAM S. HARNEY, B. V. T. Maj. Gen.
JOHN B. SANBORN,
ALFRED H. TERRY, B. V. T. Maj. Gen."

A letter written at this time to Archbishop Purcell by Major General Stanley bears similar testimony. General Stanley writes from Fort Sully, July 12, 1864:

"Father DeSmet, alone of the entire white race, could penetrate to these cruel savages and return safe and sound. He is the only man for whom I have ever seen Indians evince a real affection. They say in their simple and open language that he is the only white man who has not a forked tongue. During his visit which lasted three days the principal chiefs, Black Moon and Sitting Bull, who had been redoubtable adversaries of the whites for the last four years of the war, watched constantly over the safety of the missionary; they slept beside him at night lest some Indian might seek to avenge upon his person the death of some kinsman killed by the whites." (Page 1586.)

General Sherman estimated that this Treaty of Peace which was brought about by Father DeSmet saved the country from a war which would have cost the government \$500,000,000.

Father DeSmet's last visit to Dakota was made in 1870. During the summer months of that year he visited the Indian tribes of the Upper Missouri River and was everywhere received with marked tokens of joy and kindness.

EDWIN V. O'HARA,
Portland, Ore.

The Leopoldine Society.¹

(Leopoldinen Stiftung.)

WHEN the Society for the Propagation of the Faith was founded in Lyons, France, in 1822, it took quite a long time before it spread beyond the French soil. Not that other nations were unwilling to co-operate but because the larger nations were deliberating whether to start a similar society of their own or to join the one already in existence. During this indecision, Bishop Edward Fenwick of Cincinnati, Ohio, sent (in 1827) his Vicar-General, Father Rese, to Europe to recruit German priests and obtain some means for his diocese. Bent on his errand Father Rese reached the Austrian capital early in the fall of 1828. His reception was everywhere most cordial, and by his versatility of speech he was able to inspire those with whom he came in contact with a great interest in the American missions. His graphic descriptions of the new world, the great possibilities for the Church, the scarcity of priests and the prevailing poverty of the missions awoke a general public interest so that the formation of a society to aid American missions was shortly in the minds of all. To foster the kindled idea he gave in a sixty-page pamphlet an extensive description of the diocese of Cincinnati.² Although it was only an excerpt of the French edition written by Theodore Stephan Badin³ at the instance of Bishop Fenwick, it was calculated to not only convey

(¹The author is under obligation for different information contained in this paper to his Grace the Abbot-General of the Mechitarists, Archbishop Gregor von Govrik, and his secretary P. Dr. Gabriel Menevisian of Vienna.)

²Abriss der Geschichte des Bisthums Cincinnati in Nord America. Wien, 1829.

³Cf. P. B. Hammer, Edward Dominick Fenwick, der Apostel von Ohio; B. Herder, Freiburg in Breisgau, 1890, p. 49.

the vastness of the missions in America in general, but to generate the thought that what the French society, under the protection of the King and with the co-operation of the highest dignitaries, civil and ecclesiastical, was accomplishing might equally be possible of imitation even on a smaller scale within a Catholic empire like that of Austria-Hungary. The Archbishop, Leopold Maximilian Graf von Firmian,⁴ was so well disposed towards the noble undertaking that he took it upon himself to acquaint the royal family and the Emperor himself, Francis I, with the project and to obtain their high favor. In consequence, Father Rese was graciously received by the Emperor and in a lengthy audience portrayed to his majesty the American conditions and the great need of the American missions. The greatness of the cause gained the Emperor's favor and he ordered his brother, the Archduke Rudolph, Cardinal-Archbishop of Olmutz to assume the protectorate.

The next step, extraordinary as it may seem, was to obtain the sanction of the Church. As we shall glean from the Statutes nothing was done by halves but in that old-fashioned way with bureaucratic precision. The Holy Father was more than pleased with the proposed society. Eleven days before his death Leo XII issued a brief which for the sake of making it more accessible to the casual historian we give here in full:

Leo Papa XII.

Ad Perpetuam Rei Memoriam. Quamquam plura sint, quae in gravissimo Nostro apostolatus ministerio animum Nostrum non leviter perturbent, atque sollicitent, siquidem accipimus, nonnullos non catholicam modo religionem aversari, sed et alios, si possent, in errorem inducere studere, ille totius consolationis Deus haud patitur angoris Nostri solatia deesse, ut labores, curae, atque sollicitudines, quas continenter ferimus, aliquando leniantur. Quod accidit profecto nuper, ingentique sumus gaudio perfusi, ubi audiverimus, in regno carissimi in Christo Filii Nostri

⁴Archbishop of Vienna, 1822-1831.

Francisci I. Austriae Imperatoris, et Hungariae Regis Illustris societatem esse institutam, quae dicitur "Leopoldinen-Stiftung" quaeque Presbyteris Evangelii causa mittendis pro viribus consulendum curat. Quid enim Christianae reipublicae utilius, quid praestabilius, quam verbi Dei praeconio justos magis magisque confirmare, et devios a vitiorum in salutis semitam perducere? Et sane, ut inquit Apostolus, quomodo credent ei, quem non audierunt? quomodo audient sine praedicante, quomodo vero praedicabunt, nisi mittantur? Nos itaque hujusmodi societati, quantum Deo propitio possumus, favere cupientes, preces ejus nomine Nobis allatas alaeri libentique animo excipere statuimus, dum a Nobis petatum est, ut sacris aliquibus indulgentiis eandem ipsam ditare velimus. Quapropter de Omnipotentis Dei misericordia, ac Beatorum Petri et Pauli Apostolorum ejus auctoritate confisi, singulis quibusque in eam societatem cooptatis vere poenitentibus, suae peccata confessis, et Dominici Corporis dape reffectis, quo die in eandem recepti societatem fuerint, Plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Plenariam illis aequae indulgentiam post deteras sacra confessione vitae sordes, acceptamque Eucharistiam die octava mensis Decembris, nec non die, quo festum agitur Sti Leopoldi, ac semel quolibet mense, si per mensem superiorem in singulos dies orationem Dominicam, Salutationem Angelicam ac verba: "S. Leopold, ora pro nobis" dixerint, ac dummodo publico aliquo in templo pro Christianorum Principum concordia, haeresum extirpatione, gloriaque Sanctae Matris Ecclesiae pias ad Deum preces effundant, impertimur. Has autem Literas perpetua volumus efficacia pollere; earumque exemplis etiam impressis, manuque publici Notarii subscriptis, et per constitutum in Ecclesiastica dignitate virum sigillo munitis eandem fidem tribuendam statuimus, quae concessioni Nostrae, hoc ipso diplomate ostenso, haberetur. Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die XXX. Januarii MDCCCXXIX, Pontificatus Nostri Anno sexto.

T. CARD. BERNETTI.⁵

⁵Fondazione Leopoldina, Vienna, 1829.

Translation into English of the Papal Brief:

Pope Leo XII.

To the everlasting memory hereof. Although there are many things which in the exalted ministry of our apostolate have deeply touched and afflicted our soul, especially as we have heard that some, not only oppose our Catholic Religion, but even endeavor to lead others into error, if it were possible, still the God of all consolation did not suffer our afflictions to be without solace, so that the labors, the troubles and anxieties, which ever fall to our lot, were to some extent alleviated. Truly, when we heard what had recently taken place, we were filled with great joy, namely, that in the Christian Empire of our Beloved Son, Francis I, Emperor of Austria and Illustrious Ruler of Hungary, a society under the name of "Leopoldinen-Stiftung" had been founded for the purpose of giving assistance to priests who were to be sent forth to preach the Gospel. For what could be more worthy of a Christian State, what more elevating, than to spread the word of God, to strengthen the faith of the just, and to bring the erring from their sins to the path of salvation? And truly, as the Apostle said, how shall they believe Him, of whom they have not heard? How shall they hear, without a preacher? And how shall they preach, unless they be sent? We, therefore, with the help of God, as far as it is in Our power, to favor this Society, have determined to receive willingly and joyfully the petitions proffered to us in the name of this Society. And, since it was asked of us to enrich its labors with certain sacred indulgences, therefore, We, through the Mercy of our Omnipotent God, and in the authority of the Apostles Peter and Paul vested in us, do grant mercifully in Christ to all persons who desire to become members of this Society, who are penitent of heart and have confessed their sins and have received the Body of our Lord on the day of their reception into this Society, a Plenary Indulgence and the remission of their sins. In like manner we grant a Plenary Indulgence to those who have cleansed their souls from the stain of sin through Holy Confession and have received Holy Communion on the eighth day of December; and not only on the day on which the feast of St. Leopold is celebrated, but likewise in any month, provided they have on every day of the preceding month, recited the Our Father, the Angelus,

and added the words "St. Leopold, pray for us." Finally, the same is granted whenever during the public service in the church prayers are offered to God for peace among Christian rulers, for the eradication of heretics and for the glory of our Holy Mother the Church. This decree shall be forever irrevocable; when committed to print and signed by the pen of our public Notary, and sealed by a dignitary of the Church, it shall enjoy the same power as this Our Brief. Given in Rome, at St. Peter's, under the Fisherman's Ring, this 30th day of January, in the year of our Lord 1829, in the 6th year of our Pontificate.

While the civil and ecclesiastical status was being arranged the founders busied themselves with the internal workings of the society. Preliminary meetings were held privately, and, when finally a public meeting was set for the 13th of March (1829) at the archiepiscopal palace, the attendance of civil, military and clerical dignitaries was as promiscuous as it was numerous. The Rev. Joseph Pletz, canon of the metropolitan church of St. Stephan, and professor of dogmatic theology, reviewed in a long and rich discourse the propagation of the Gospel and its civilizing influences upon the nations of the world, from the first injunction to the Apostles, to the time when the borders of the Austrian empire felt the warmth of faith preached by St. Severin, St. Leopold, St. Rupert, SS. Cyril and Methodius and others.

Warming up to the subject the speaker continued: "But let us leave those things that are mentioned only incidentally and let us pass to Austria. In this empire everything that is great, beautiful and noble prospers so that we are justified in believing that the people of so great a monarchy will also co-operate in making known elsewhere the Holy Name of our Redeemer; that they will flock in great numbers to join a society intended to render the nations of distant North America a great service by opening to them the road to religion and civilization. Who of us was not moved by the simple and yet remarkable narrative of Signore Frederico Rese, an alumnus of the Propaganda and now

vicar-general of Cincinnati, who during his stay of several months in Vienna portrayed to us the status of his diocese, the last erected in America. We were so moved by him that we became like the fields ready for the harvest. He explained what quick progress the Catholic Church was making in America; that since 1823 the number of souls has grown to 40,000. We learned with sorrow that these 40,000 souls are scattered over a territory much larger than France, and that there are only sixteen priests available for divine service and for the administration of the Sacraments, many of them making more than eighty miles, at times, to comfort the dying. On the other hand, who will ward off the great and many dangers from the converts, especially in the cities amidst incredulity and seduction? The outlook is sad! Do not the young plants need the tender care of the gardener? Those who could lay hand to the work are few in number and themselves in want of the most necessary things, so that it is true in the fullest meaning of the saying that they have no place where to lay their heads.

“This plain, yet true exposition of the state of American missions will suffice. God who guides the hearts of men sends a ray of His Holy Spirit and lo! there is being formed a society whose aim it shall be to succor the missions in their most urgent needs. Our most gracious Emperor has confirmed it and approved of its statutes; the head of the Church has sanctioned it by imparting to it indulgences in the name of Jesus Christ. Thus flourishes this society under the protection of the state and with the blessings of the Church, hoping to do great things if we may judge from the great interest the different nations of the monarchy exhibit towards it. Of its blessing we may be so much more certain inasmuch as the great majority of the people do not bend their knees to the idol of perverse doctrines of the day, but carry in their hearts Jesus Christ and His Holy Church. Charity has founded this society, charity has called it into life this day, charity will build it up and make it great. Religion is its principle

and its motive, alms and prayer are its means. Alms given out of charity will be rewarded by Him who does not leave a drink of water unrecompensed. The prayer offered in the name of Jesus will not remain without effect at the foot of the throne of its Eternal Father for His Son has taught us to say: *Adveniat regnum tuum.*

“The best opportunity of fulfilling our obligation is to contribute to the propagation of Christianity. Can we, according to the injunction of Jesus Christ who established a church, satisfy this obligation without making his holy faith known in the remotest regions; can we satisfy our mind which demands that we should expand with all our might the Kingdom of truth, virtue and final happiness; can we satisfy our burning desire of seeing civilization reach the remotest peoples? We can imitate those great models of zeal and faith who at all times illumined the Church and whom we rightly style generous propagators of human weal. The reward which the Father in heaven has promised will not be wanting; on the day of judgment they who shall have received instruction shall be saved by means of our alms and prayer; they who were regenerated by the Holy Spirit shall be blessed by virtue of the Cross of the Lord; they shall intercede for us, and we feel sure the sentence will be in our favor.

“The dispersed Indian tribes of North America, particularly those who inhabit the forests of Ohio, Michigan and the Northwest, who do not yet know Jesus Christ, or if they know Him, they are not yet firmly rooted in their faith, they confide themselves to you Christian brethren and lay into your hands the care of their education, by which they hope to learn to know the truth, the virtue and the culture. Let us, therefore, brethren, hasten to unite in the Leopoldine Society and rest assured of the everlasting gratitude of those who shall be instructed and converted to the Lord. America appeals to you today by means of my lips to be her guardian angel.

“In the Holy Name of Jesus we begin this great work, knowing that the Eternal Son of God, who by His word filled the empty nets of the Apostles, will not permit our labor to remain fruitless. We hope that He will graciously dispose the people of this monarchy towards this society; that He will guide the steps and the words of our holy bishops in prudence and charity, so they may find proper means to bring the work just begun to a happy consummation; we confidently hope that He will direct the Central Committee always to do what is most pleasing to Him, that He will make the seed now sown spring up, blossom, and mature unto good fruit; that He will hear our universal prayer and send able and zealous workers into his vineyard in America. We also hope that He will enlighten with his holy doctrine the hearts of men, renew in them His grace, solidify them in His love and finally number them amongst His saints. For our part we shall be happy to be able to say some day, that we have contributed towards the fulfillment of the divine declaration: ‘There shall be one shepherd and one flock.’ ”⁶

Evidently, this man spoke from his conviction which at the same time portrays the character of his audience. It would be extremely interesting to know the personages present and especially the proceedings of the meeting. For the present we must forego the pleasure. We know nothing of who was the prime mover in the undertaking after Father Rese left, as the records on hand disclose no names, but we know that all that was done was done in strict accordance with the imperial instruction and that the Most Rev. Archbishop, as substitute of the Cardinal protector, was for all purposes at the head of the nascent society. What was accomplished at this meeting is a mere conjecture. A month later, April 15 (1829), the Statutes were adopted. These were moulded much after the pattern of the French society and

(⁶A free translation from the “Discorso recitato nel palazzo arcivescovile all occasione della solenne apertura della sessione della Fondazione Leopoldina.” Vienna, 1829, p. 18, sq.)

might, on the main, be reduced to the following points:

1. The society shall be known as the Leopoldine Society and shall have for its scope: (a) to aid Catholic missions in America, (b) to give the faithful an opportunity to participate in the propagation of the Church of Jesus Christ in distant regions of the globe, (c) to perpetuate that memory of her majesty, the Empress of Brazil, Leopoldina, an archduchess of Austria, demised in Brazil.⁷

2. Means to attain the end shall be prayer and alms.

3. Each member shall daily recite one Our Father and Hail Mary and subjoin: St. Leopold, pray for us; he shall contribute weekly five kreutzer (about two cents.)

4. Every ten members shall form together with their recorder a band. The recorder shall collect alms and shall turn over the money to the local pastor. He shall recruit new members if their number is reduced by death or resignation.

5. The pastors shall forward the alms to the dean and he in turn to the bishop every three months.

6. The Rt. Rev. Bishops of the whole Austrian Monarchy becoming acquainted through the Central Committee of the establishment of the Leopoldine Society, are requested to publish, protect and direct this pious undertaking within the extent of its scope. They shall receive all alms and forward, from time to time, contributions of whatever kind to the Central Committee who in turn shall not fail at least, annually, to acquaint the members of the success attained.

7. This Society shall exist only in the Monarchy.

8. All Ordinaries are requested, in accordance with the wish of the Sovereign, to report at the end of each year to their respective governments the amount of contributions, as is also the Central Committee bound to report the total income to the imperial court (dicastero aulico.)

⁷A favorite daughter of Francis I, wife of Pedro Id. 11 Dec., 1826.

9. The Central Committee whose membership has been graciously approved by his majesty and who volunteers to perform all its duties without any remuneration, shall receive all alms from the Ordinaries and deposit them in a safe, locked with three keys, each one of them in custody of one of the official members.

10. After a diligent and authentic information obtained, and previous consultation, the alms shall be distributed among the most needy of American missions.

11. Labors of the Central Committee shall be equally distributed and done always under the presidency of one of the members. These labors as far as we can see consist of bookkeeping and correspondence with the Ordinaries, in German, Latin and Italian, and with respective Ordinaries in the United States, in French and English; translating of missionary reports from foreign languages into different languages at home; editing and printing of reports in different languages and distributing same among the members for their edification and consolation, finally keeping of all papers on file.

12. The Central Committee shall meet every three months or otherwise hold a session at any time when circumstances require.

13. The feast of the Immaculate Conception shall be annually observed at the Home Office as a solemn feast in memory of the Society's establishment; St. Leopold the Margrave for whom the deceased Empress Leopoldina was named shall be a special protector of this pious institution; on the 11th of December each year an anniversary High Mass shall be celebrated for the repose of said Princess and all other deceased benefactors. All members are requested to unite their prayers with the general intention of the Society.

14. Indulgences granted by his Holiness, Leo XII, to those who partake in this meritorious work shall be published the ordinary way and have received the Placitum of his gracious majesty.

15. His Imperial Highness and Eminence, the Archduke Rudolph, Cardinal Archbishop of Olmutz, has deigned to assume the office of the supreme curator of the Society and nominated for his substitute the Most Reverend Prince, Archbishop of Vienna.

On May 13, 1829, the first executive session took place in the archiepiscopal palace.⁸ It meant to advance the Society a step closer towards its aim—it meant to reach the people. This was judged to be done the easiest and the quickest way by means of a brochure setting forth all the Society proposed to be. The best exposition of this was deemed the address of Rev. Joseph Pletz. It was, therefore, given the first place in the pamphlet; then came the Statutes of the Society and, conformably in every particular to these, Regulations for the membership were drawn up.⁹ A translation of the pamphlet was made into the various languages spoken in the monarchy in which at this time Lombardy and Venezia were included.

It is difficult to state at what particular date the pamphlets were sent out to the bishops of the dioceses. It is quite certain that no returns were received before July. An office was established in the Dominican Monastery with Anton Carl Lichtenberg as its main official, while Dr. Caspar Wagner was elected by the board as treasurer.

The seed was sown—*Deus incrementum dedit*. Not only did Father Rese, upon his return to Cincinnati, have a report of an unlooked for success to submit to his Ordinary, but Bishop Fenwick received private information of the Society, so he hastened to give expression to his majesty, Francis I. In a letter dated Cincinnati, Ohio, 15 January, 1830, he says:

Sire: May it please your majesty to accept the homage of a

⁸Darstellung der K. K. Haupt, und Residenzstadt Wien, Friedrich Xavier Ritter von Sickingen, 1832, p. 218.

⁹These were dated May 15, 1829, an adjoined meeting and all acts laid for approval before Archduke, Cardinal Rudolph, who acknowledged them in a personal letter.

man whom your imperial benevolence and good will for the Catholic cause has inspired with profoundest gratitude. We cannot resist the impulse to describe to your majesty the comfort which the bishops and the superiors of American missions derived from the information that a society has been established within your majesty's domain for the purpose of aiding Catholic missions in America. Likewise, have we the pleasure to announce the safe arrival of our friend and vicar-general, Frederic Rese, whose Apostolic labors and indefatigable zeal are above all praise. He most exultingly bears witness to the good will bestowed upon him by so many pious and excellent persons of your imperial city, but above all to the gracious reception accorded him by your majesty, on which occasion he was so highly honored by your imperial protection to the good work designed to succor the most pressing needs of our missions and our new diocese. We are thus assured in the belief that the worthy heir of St. Leopold, and the great Empress Maria Theresia will continue to second our feeble efforts in spreading the Catholic religion in these so extensive countries deprived of all spiritual and temporal resources, especially so among the Indian tribes of whom not an inconsiderable part belong to our diocese. In return, we shall not fail to send our humble prayers and our sincerest desires to the Lord of Hosts, the King of Heaven, to bestow most bountifully His blessing upon your imperial majesty, your illustrious family and the whole empire. May your majesty deign to accept this expression of our sincerest gratitude and veneration. We have the honor to sign ourselves your majesty's most grateful, humble and devoted servant,

EDWARD FENWICK,
Bishop of Cincinnati,
Apostolic Administrator of
Michigan and the Northwest."¹⁰

This graceful and tactful letter evidently had made a good impression upon the monarch. Through his chancellor he ordered a reply and the celebrated Prince Metternich wrote under date of 27 April, 1830, the following reply:

"Most Reverend Bishop: The Austrian Consul-General of New York has transmitted to me the letter which your Grace has sent

¹⁰Berichte der Leopoldinen Stiftung, I.

15 January, to the Emperor, my most illustrious lord. I did not hesitate to convey it to his majesty who was much pleased with the expression of your sentiments and has ordered me to reply to your Grace.

"The Emperor, ever loyal to our holy religion, is exceedingly pleased to learn that the truth is making such rapid progress throughout the extensive territories of North America. Convinced of the irresistible power which the Catholic doctrine must necessarily have over simple and incorrupted hearts and minds, when her teachings are preached by truly apostolic missionaries; his imperial majesty hopes to see the most favorable spreading of our holy religion in the United States and among the Indian tribes.

"The Emperor has ordered me to tell your Grace that he has with pleasure allowed his people to contribute towards the support of the Catholic Church in America in accordance with the plan proposed by your worthy vicar-general, Frederic Rese.

"In carrying out this order of my illustrious master, I am most happy to be the instrument of these conveyances to your person and beg you to accept the assurance of my highest esteem and veneration, while I remain,

Your Grace's most humble and devoted servant,

PRINCE VON METTERNICH."¹¹

Before this letter reached its destination the first money order from the Leopoldine Society came into the hands of Bishop Fenwick. It was a magnificent sum of \$10,256.04. No sooner had the information booklet come into the hands of the parish priests when from every pulpit in the empire the newly-established Society was made known. The response was simply marvelous. When we say so, we must not forget that this was done in those days of the Austrian empire when money had an enormous purchasing power, hence to contribute two florins was more than ten times that amount would mean today. From July, 1829, to October, 1830, the collections averaged 49,823.43 florins.¹² Of this only a fractional sum, 1,445.59 florins, was expended for fitting

¹¹Berichte I. p. 7.

¹²About 2.18 florins to a dollar at that time.

out of the general office, printing, postage and the salary of the bookkeeper, who was paid from April 21 to December 31, 1829, exactly 277.40 florins, something like 35 florins a month. The rest of the officers, according to the Statutes, drew no salary. The first draft was sent to America on 17 April, 1830, the second one, about \$5,200, followed 24 August of same. Both drafts were sent to Bishop Fenwick 'in order to afford ample help and not to deal out the money in small bits and give relief, practically, to nobody.'

The general interest awakened by the Society for the American missions not only brought out the funds but donations in church utensils, mass paraphernalia, paintings, statuary; etc. There are to this day chalices, ostensoriums, crucifixes, statues, vestments and a thousand and one things scattered among the old missions embraced in the territories of those first dioceses. These objects were often donations of the highest aristocratic families, the imperial family included, and they represent no small historic interest if not an historic value. The nations yielded more than these mere donations; well disposed priests volunteered their services to the missions. The first one amongst these was the Rev. Frederic Baraga, afterwards bishop of Upper Michigan. His example followed: Neuman,¹³ Hatscher, Sanderl, Viszoczky, Belleis, Pisbach, Hammer, Kundek, Cvitkovich, Schuh, Levic, Pirec, Skola, Godec, Krutil, Veranek, Burg, Buchmayr, Bayer, Hasslinger, Count Coudenhove, Mrak,¹⁴ Skopec, Etechmann and many others—all of whom entered the missions before 1850. How many followed their footsteps since then would not be easy to estimate.

The beneficiaries of the Society are principally the dioceses in the United States. Cincinnati appears to have been most boun-

¹³Afterwards bishop of Philadelphia.

¹⁴Afterwards bishop of Marquette.

tifully considered while St. Louis, Bardstown, Charleston, Philadelphia, Baltimore, Mobile, Boston, Detroit, New York, New Orleans, Nashville, Dubuque, Natchez, Vincennes, Richmond, Pittsburg, Chicago, St. Paul, Hartford, Milwaukee, Marquette, Galveston and Little Rock received a generous cash support. Then, besides the travelling expenses of the different missionaries and individual aid accorded them, the religious communities, too—of both sexes—often found it possible only with the Society's assistance to send workers to the New World. Sometimes there were princely sums and then again only small amounts that were given out; but always a judicious measure according to the demands of the occasion. How much good was accomplished will not be known till Judgment Day. We know, however, that the Society's funds made countless schools and churches possible, and enabled many a zealous priest to devote his life to the missions and encouraged him in his holy activity so that the light of faith was kindled and kept in the hearts of men who otherwise must needs have lived and died without it. If figures are in any way indicative of the Society's merit then it must be great, indeed, for the Leopoldine Society has expended upon the American Catholic missions, from 1830 to 1909, the sum of 3,382,346 kronen, or 676,468 dollars.¹⁵

The Society still exists. Its central office is in Vienna, I. Rotenturmstrasse 2. The auxiliary bishop, the Rt. Rev. Dr. Joseph Pfluger, is the president. Msgr. Dr. Ferdinand Wimmer, secretary and Msgr. Dr. Franz Kamprath, chancellor. Reduced to an income of only a couple thousand of dollars a year the Society continues to live up to its purpose. The contributions come chiefly from the royal family, diocese of Vienna, St. Poelten, Seckau,

¹⁵Domcapitular Msgr. Anton Schoepfleutner, *Katholische Kirchenzeitung*, No. 27, July 7, 1910.

Laibach and a few others. The official report: "Berichte der Leopoldinen Stiftung" has reached eighty-one pamphlets. While the last ones are not less valuable to the historian of the American Catholic Church he will find those of the first two decades indispensable and full of invaluable information and the library that owns a complete set of them is to be heartily congratulated.

A. J. REZEK,
Houghton, Mich.

CHRONICLE
OF
CURRENT EVENTS.

Note: A summary of events interesting to Catholics in the Northwest, which have occurred since the preceeding issue of the *Acta et Dicta*.

THE NEW CATHEDRAL.

The New Cathedral of St. Paul is rapidly nearing completion. Its solemn grandeur is now manifest as the lofty dome crowned with the Cross projects into the sky. The nobility of conception and the majesty of execution causes admiration in everyone who beholds it. As a solid watch-tower it stands high over the city, an admonition to the citizens of St. Paul of their high destiny, reminding them of their true home above. In the course of its construction special ceremonies marked some more noteworthy additions to this monument of ecclesiastical architecture.

MASSIVE GRANITE CROSS PLACED OVER THE FACADE.

A granite Cross, ten and a half feet high, weighing five and a half tons, was placed in position over the main entrance of the New Cathedral, July 18, 1912. The Most Rev. Archbishop, accompanied by Bishop Lawler, a number of priests, and the members of the New Cathedral Building Committee assisted at the ceremony, which was witnessed by a large assemblage of people. The Most Rev. Archbishop blessed the Cross, and delivered an address setting forth the meaning of the ceremony. He said:

“We have reached an important stage in the construction of the great Cathedral of St. Paul; it is well that it be marked by appropriate and somewhat solemn ceremonial.

“The walls of the Cathedral are completed. To finish the whole exterior of the structure, there are now to be done only the towers and the cupola; then the roof will be set in place, and we shall be ready to begin work on the interior—vault, floor and mural decorations, and to prepare for the day when in joy and

exultation we shall sing the anthem of praise and thanksgiving beneath the roof of a temple worthy of our faith in Jesus Christ, worthy of the noble and heaven-leading causes, to which it is dedicated.

“The completion of the walls of the Cathedral bids us lift to the apex of the facade the granite cross, which from its place in the high air will make proclamation to the surrounding city of the enduring fact that Jesus Christ lives and reigns in the world of today, as He lived and reigned in the history of the past nineteen hundred years, holding out to men of good will the priceless offering of salvation, drawn directly from the bosom of the Infinite, which the world so much needs, which, however, whatever its own powers and resources, it can derive only from its Creator and Saviour.

“Enough is done of the great Cathedral to display to you the splendor of architecture, the magnificence of wide-spreading proportions, the beauteous harmonies of details that will set it apart in the list of great American structures as a monumental work, to be wondered at, to be admired and revered adown the coming ages.

SITE UNSURPASSED IN AMERICA.

“We have been fortunate in our new Cathedral. With regard to it the hand of Providence has guided and safeguarded our plannings and our doings. The site upon which it raises its massive walls is unparalleled in all America. To no other temple of religion in America does there belong a site so fitting, so beautiful, so commanding. Here it is, enthroned on St. Paul’s choicest hilltop, seen from every part of the city, the cross on its cupola, the first signal to the incoming traveler on steamboat or railroad car that he is approaching the gateway of the Capital of the

Northwest. Here it is, dominating for miles and miles the surrounding landscape, river and land, hill and vale—symbolizing in its eminence the solemn truth, that above all else is God, that above all else to Him must our thoughts ascend. Here it is, at the entrance of St. Paul's Summit Avenue—the great highway of denizen and of tourist—leading westward to the Mississippi river, and eastward, as graceful plannings propose, to that other architectural glory and meaningful edifice of St. Paul, Minnesota's superb Capitol. The wand of destiny in search of an alighting spot for grandeur and gracefulness could have spied none other more fitting than that which religion, grandeur and gracefulness from the skies has assigned to the Cathedral of St. Paul.

“The site chosen, no mistake was made in the edifice itself. A skilled architect, in whom from the first I put my confidence, whose every tracing since has justified that confidence, E. L. Masqueray, caught up at once in his fancy the full significance of the great Christian temple, and, as it were, with magic pencil set himself to portray in stone the splendid picture of religion's meaning, religion's history, religion's purposes. Were plans for the Cathedral to be wrought anew today, not one line, not one elevation, not one chapel, not one curve in vaulting or ambulatory should we dare alter.

MATERIAL, WORKMANSHIP AND FUNDS.

“The material used in the building—what better does America provide? It is granite, to forebode the enduring strength of the Cathedral and of its message to humanity—granite from Minnesota's own rich bosom, to proclaim Minnesota's own sufficiency to dare and to do the best—granite, lucid and sparkling, soft and living, as Minnesota's own skies and landscapes.

“And, then, the builders of the foundations and of the upper walls have faultlessly done their work. The most exacting eye

admires; the tongue most disposed to criticize, praises.

“Men and women, nearly all moderate in earthly lore, but plenteous in faith and generous love have rallied around the Cathedral, from every parish of the diocese, from the most distant as from the nearest, from the poorest as from the most opulent, pouring into its treasury their contributions of religious devotion and of terrestrial dollars. I expected much from our people: I have received more, and more I am to receive, than I had dared to expect. The noble Cathedral is the monument of their faith, of their spirit of sacrifice. Admire the Cathedral; admire the people whose money has built it.

“To the present date we have received in contributions to the Cathedral \$860,782.55, and the same amount we have expended. We live from day to day—sufficient to the day the goodness thereof. Our bank is the religious faith of our people; with this bank no failure is possible.

“My tribute to the Cathedral of St. Paul is incomplete without the mention of its sister temple, the Pro-Cathedral of Minneapolis—now having the last stones put upon its cupola—a very jewel of beauty, equally fortunate with the Cathedral of St. Paul in eminent fitness of site—so far having cost over \$500,000. I am proud—I were graceless and ungrateful were I not proud—of the Catholics of Minnesota.

THE COMPLETION OF THE CATHEDRAL.

“The next ceremony to which I shall convoke you in front of the Cathedral of St. Paul will be that of putting into place the cross on the top of the cupola—the signal that the whole exterior is completed. When will that day come? I wish I could name it. May we hope it will be somewhere in midsummer of 1913. All depends on the incoming flow of contributions. Friends present,

and friends absent, will you hasten the day? Some there are whose purses so far have offered no tribute to the Cathedral. Others there are who opened their purses only half way—not wishing to give themselves too much pleasure at one time. You, who so far have done nothing, now come forward. You who have not done all you intended to do, now come forward, in increased munificence. One and all, I pray you, hurry onward the glorious work.

“And now we will bless the cross of the facade, and send it upward—our souls clinging to it, as upward it moves, in faith and love, our hearts casting around it their inmost fibers. Cross of Jesus, it is for thy sake that we build the Cathedral. Cross of Jesus, thou didst on Calvary redeem the world: for nineteen hundred years thou hast shed over it the light of heaven: thou hast distilled into it the grace of spiritual comeliness: thou hast drawn it, powerfully and resistlessly, despite its native sluggishness, upward towards God, Creator and Saviour. Up, we bid thee, mount to the summit of the facade of our beloved Cathedral: and thence adorn and bless our beloved city of St. Paul, our beloved State of Minnesota.”

LAST STONE PLACED ON THE NEW CATHEDRAL.

In the presence of hundreds of interested spectators, including Archbishop Ireland, Bishop Lawler, Bishop O'Reilly of Fargo, N. D., Bishop Duffy of Kearney, Neb., and many priests of the Twin Cities, the last block of marble was raised aloft and placed in position on the New Cathedral, Monday, Dec. 1, 1913. This spherical stone is one of the eight similar blocks of granite that crown as many turrets at a height of one hundred and ninety feet above the main floor. On this memorable occasion the Most Rev. Archbishop addressed the audience; he spoke on the meaning of the Cathedral as a home of the Eucharistic God, and the

message which this elaborate Temple of the Almighty should convey to mankind.

ERECTION OF THE CROSS ON THE DOME OF THE NEW CATHEDRAL.

A unique and solemn ceremony took place at the New Cathedral May 18, 1914, the date of the erection of the steel cross on the immense dome. A large throng of people assembled on the grounds early in the afternoon. The Most Reverend Archbishop, assisted by Bishop Lawler, and numerous priests from the Twin Cities and the country parishes, blessed the massive cross according to the prescribed ceremonial of the Roman Ritual. The St. Paul Seminary choir, under the direction of Rev. Francis Missia, furnished appropriate singing for the occasion. The Cross was then raised to the top of the dome, where it was placed in position. Later on it will be gilded and provided with electric lights at its base; day and night the traveller to the city of St. Paul will be greeted at a distance for miles by the cross erected on the dome of the New Cathedral.

The Archbishop pronounced the following discourse on that occasion:

“What art thou, Cross, that now we caress with smiles and benedictions, that soon we shall fling into upward flight to take throne upon the summit of the noble dome which we have bidden crown a monumental Cathedral, thence to gaze across a great and beauteous city, thither, a sacred load-stone, to lift the thoughts of minds, the beatings of hearts of multitudes of men touching the earth beneath thee, who clamor for higher truths than earth possesses, who hunger and thirst for richer graces and sweeter solaces than all its wealth and all its powers can ever dispense? What art thou, what shalt thou be so long as endure the granite walls of thy Cathedral, so long as the City of

St. Paul must see thee, firm and erect, amid these sublime heights? A bar of metal, drawn from earth's own treasury, wrought into fantastic form by man's cunning hand? A bar of metal! Then small the reverence we should tender thee, small the joyousness of inspiration thou shouldst be able to impart. Cross, I tell thee thy grandeur, I tell thee thy mightiness. Thou art the symbol of the Lord of Lords, the King of Kings, Jesus Christ, at the pronouncement of whose name 'every knee should bow, of those who are in heaven, on earth, and under the earth.'

"The mysteriousness of a symbol! It is a fragment of bunting: but, pictured with stars and stripes and exalted to our vision, it is the Republic of the United States of America: the bosom throbs, the tear-drop is in the eye, the head is bared in homage: it is the Republic itself of the United States.

"The mysteriousness of a symbol! It is a bar of metal: but it comes as the chosen standard of the Saviour of mankind, God Incarnate, Him who died crucified on Calvary for the redemption and the sanctification of the souls of men. It is the standard of Jesus: Jesus is before us in the mightiness of love, in the mightiness of power: we bow in adoration of His majesty: we bow to Him in the love of His love, in the confidence of His mercy, in the hope of His promises. The cross glitters in the sunlight of the skies: it is the Cross of Calvary: it is He Who once was nailed to that cross.

"Upward, standard of the Redeemer, upward to thy throne, there to reign, to teach, to bless. We put thee high, that all may see thee, and seeing thee may remember the lessons and the graces of the skies of which thou art the God-bestowed token, the fruitful harbinger, in which men of good will find salvation in time and in eternity.

"May the people of the City of St. Paul heed thy lessons, heed thy inspirations! They need thee, as their fellow-men of past

ages needed thee. They need the truths which He Whose standard thou art didst preach: they need the sense of the grievousness of sin which He made manifest by His suffering in expiation of it; they need the reconciliation with divine love, of which He paid the price in His death on Calvary. They need the coming of His Kingdom in a purified life on earth, in the blessedness of the future life, which it was His mission to proclaim and to establish among men. They need solace in woe, comfort in weakness, peace of mind and of heart, which flow so abundantly from the hands of the Almighty God, through the mercy and mediation of the Redeemer, which the wealth and the honors of the world can never bestow. They need the Cross, its preachings, and its graces: they need the Crucified of Calvary.

“In the busy marts of commerce, amid the distractions and dissipations of worldly enjoyment, we are tempted to put aside things most necessary, the things of eternity: the vision of the Cross will recall to us duties to the Creator, paramount to all other duties, the forgetfulness of which is fatal to our highest interests, for the omission of which nought else gives compensation. Amid the storms of wickedness, sweeping across our pathways, we shudder with fear, if we do not yield to their violent assaults. The vision of the Cross brings nigh the Helper, the Saviour Whose hand is always ready to strengthen and sustain, Whose love invites to struggle and sacrifice, Whose promise begets the courage, the hope, that always secure victory.

“A boon from heaven it is that the Cross of the Saviour is lifted high above our street-ways and our homes, at all times seen, to be at all times loved, at all times hearkened to and obeyed.

“Cross, standard of the Redeemer, standard of Christian faith and Christian hope, in the fullness of Christian love, we salute thee.”

NEW CATHEDRAL CHAPELS.

The exterior grandeur of the New Cathedral will find its adequate counterpart in the interior decorations of the splendid edifice. The walls will be finished in most exquisite marble at some future date. But while the mural ornamentation has to be dispensed with at the present, the ten chapels within the Cathedral will be completed in all their beauty and characteristic ornamentation in the near future. Two of these, dedicated respectively to the Blessed Virgin Mary and to St. Joseph, are located just inside the vestibule. The Chapels of St. Peter and of St. Paul at each side of the Sanctuary are linked together by the national chapels encircling the Sanctuary. These chapels, six in number, will be dedicated to the patron saints of the six nations whose inhabitants make up the present population of the Northwest; namely, St. Patrick, of Ireland; St. Augustine, of England; St. Remy, of France; St. Boniface, of Germany; SS. Cyril and Methodius, of the Slavic nations, and St. Ansgarius, of the Scandinavian peoples.

The material for the mural decorations and the altars of the national chapels will be obtained from the countries they represent. The necessary funds for the decoration of these chapels are being collected at the present; the hope is entertained that in two years the proposed decorations will be an accomplished fact.

THE PRO-CATHEDRAL OF ST. MARY.

The Pro-Cathedral of St. Mary, Minneapolis, has reached a stage of completion that it can be employed for church services. Such services were held in the new Church the first time on Pentecost Sunday, May 31, 1914, the sixth anniversary of the laying of the corner stone. Solemn High Mass was celebrated by Father

Cullen, Rector of the Pro-Cathedral, assisted by the clergy of the parish. The Most Rev. Archbishop preached the sermon. The formal dedication will take place at a later date. On the evening of May 31, the date of opening, a Sacred Concert was given in the Pro-Cathedral and a lecture was delivered by Rev. William Patton, O. M. I., pastor of the Church of St. Mary, Winnipeg, Canada.

SERMON OF THE MOST REVEREND ARCHBISHOP.

“This is Pentecost Sunday. It is the great day of the year in which we commemorate the descent of the Holy Spirit upon the Apostles. It was the consummation of the commission given to them: ‘Going, therefore, teach ye all nations.’

“Pentecost Sunday is, in a manner, the birthday of the Church of Christ because, while previous words and acts had established the Church and given authority to the Apostles to serve her, yet it was only on Pentecost Sunday that the divine graces needed to carry out the commission were imparted to the Apostles by the solemn descent upon them of the Holy Spirit.

“Then it was that the Apostles were endowed with the spirit and the courage to go forth on the streets and fearlessly preach the conditions to eternal salvation, to actualize the mission to teach all nations, to build tabernacles in every land and call all men into the hearing of the gospel of Christ.

“We are far removed in time and place from the scenes of the first Pentecost Sunday. And yet, brethren, what are we doing this morning but giving of our own, in carrying out the great mission imparted to the Apostles by Jesus on the mount and by the Holy Ghost in the upper room of Jerusalem? We are here to say to the world that the Church then established still lives and reigns. We are here, nineteen hundred year later, on a continent far removed from Jerusalem, to say that we bow in reverence

to the mission of the Apostles—here to do praise to the Church of the ages and of the Apostles, and proclaim ourselves its loyal and devoted servants.

“It is with no small degree of emotion that on this Pentecost Sunday we open to public worship the Pro-Cathedral of St. Mary, of Minneapolis, that we assist at the first Mass celebrated within its walls. It is nearly ten years since the first thought of the project of building a great church in Minneapolis was sent out to the ears of the public. It is today exactly six years since the cornerstone was laid, May 31, 1908, amid much pomp and ceremony. During all those years, together we have labored amid many difficulties to give, in Minneapolis, to our holy religion, a temple fully worthy of its mission and its glories. At times the task seemed very difficult. Well, today, something of its completion has come. The first Mass in its sanctuary is to be celebrated. We are here to thank God that we were able to do so much; here to say to the eternal that this temple is the gift of our hearts. O God, accept it for thine own honor; accept it for our salvation! Accept it, Great Founder and Author of the Church of the ages, the Church of the nations! Accept it, Thou who wilt come down on its altar in the mystery of the Eucharist to tell us that Thou art pleased with our gift. And Thou, Holy Spirit, who, on the first Pentecost Sunday, filled the souls of the Apostles with Thy blessings, shed Thy graces upon it in Thy plenteous generosity!

“The ceremony today is not what a dedication ceremony should be; indeed this is not the dedicatory ceremony. That will come later when we shall be better prepared for the splendors to which it is entitled. But you were in a hurry to hear Mass in the new Pro-Cathedral. Your numbers crowded to overflowing the venerable old church which has done such long and valiant service, and we have yielded to your wishes.

“The Pro-Cathedral is open henceforward to public worship;

but you must know that it is still in an unfinished state. The statue of the Virgin on the facade has not yet received the final touches of the artist's chisel. The interior walls do not wear their marble decorations. The arches are without their stately pillars; the altars that you see in their places are only temporary.

"But unfinished and incomplete as it is, is it not a noble edifice? Are you not proud of it? Is it not something you can speak of with joyousness; something that you can offer to God with love and devotion, something of which the City of Minneapolis must be proud?

"What has been done has been done well and gloriously. Even now we easily see the great edifice as one day it will loom up before our entranced vision. Providence has guided us in the selection of a site, the equal of which in perspective, in elevation and other external qualities of beauty has no parallel in the city. It is the best site your great city could furnish. We were blessed with having at our disposal the richest designs of church architecture. No small thing it is to be told what the building should be, to have every architectural point, the line of every wall and every elevation marked out so that as stone was laid on stone we knew whither we were going. All that we have had from a clear-seeing mind, from an artistic pencil. We thank the architect of the Pro-Cathedral.

"We were blessed with the co-operation which our good Catholics lent to us. I thank you all this solemn morning. I thank the members of the building commission who have worked day and evening to see that form was given as quickly as possible to the plans. I thank every man and every woman who made sacrifices to bring forward the financial help needed to erect this great building. I am sure they do not now regret the dollars saved to construct the Pro-Cathedral. They were giving their money to whom? To Almighty God from whom all blessing do come. They have taken a little from His gifts to make a gift to Him. He it

is to whose name on the summit of the dome arises the cross, the emblem of our love, the standard of our faith. In making your contributions, what have you done? I appeal to your Catholic instincts. You said we will build something of which Catholics may be proud. You have built a temple to the old Church, the Church commissioned nineteen hundred years ago to teach all nations and travel all countries saving souls, bringing men into union with Almighty God. It is a tribute to the old Church, to your Catholic ancestors, to the martyrs, confessors and virgins of history. Here and there it has been said by those who understood her not that the Catholic Church is passing away, that the Catholic Church is tottering on its old foundations. So far as we were able, we have put in the center of the great city of Minneapolis, a home of the Catholic Church, a temple which all must see and admire; a temple which, when seen and admired, tells as no discourse can tell, as no book can read, that the Catholic Church possesses today all the vigor of its youth and full power over souls, derived from the authority of its founder, Jesus Christ. We love the old Church; we love her story; we are proud this morning that something has been done by us in this great city to extol the dear old Church and make all who see this building say: 'The Catholic Church lives and works and prays today as it has been doing during the past nineteen centuries.'

"Religion is all things to us, and while we may enjoy the benefits of religion under a tent in the wilderness or in an impoverished cottage, still we know that we are helped in our devotion and aspirations when all around us speaks of the beauty of the skies to take hold of us and lift us as it were forcibly into the regions of the supernal world. Our children cannot but be strengthened in their faith as they pass by the Pro-Cathedral and stop to say: 'How grand and splendid!' And those who are not of our faith will say: 'It is worthy of the Catholics, this great temple.'

“Yes, this is a day of solemn thought and deep emotion. We might cast our glances at the past and compare it with the present. It is two and a quarter centuries since the first Catholic put foot where now reigns the City of Minneapolis. In the year 1681 the pilgrim missionary, Father Hennepin, gazed on the cataract nearby and christened it St. Anthony. Apart from himself and two companions, no white man was then within hundreds, yea, thousands of miles of this place. Could he without miraculous revelation have even thought of the temple that now rises today in splendor within hearing of the waters of the Falls of St. Anthony? And by good fortune this Pro-Cathedral fronts the avenue named after the first missionary, Hennepin Avenue. Traveling down further, not long ago, we had the first frame church built in what was then St. Anthony and many remember when the present Church of St. Anthony housed the Catholics of this whole territory. Many remember the very temporary frame building which first served the parish of the Immaculate Conception. Well, one church has succeeded another, until you have twenty-seven or twenty-eight parishes in Minneapolis, schools for thousands of children, asylums, hospitals, all crowned at this hour by the great and beautiful Pro-Cathedral of St. Mary. All of us shall remember long this first Mass celebrated today in the Pro-Cathedral.

“Much yet, we must remember, remains to be done before the last hand of builder, painter, sculptor, has been laid upon the Pro-Cathedral of St. Mary. And for all that is to be done I make appeal to your well-proven generosity. You will not tire, I am confident. The appeal is to your faith, to your love for God and the Saviour. You will give of your temporal means in the furtherance of your spiritual welfare. Your giving will not be without a sacrifice. But it is well that it be so.

“The sacrifice, a condition of your giving, will be the test of its earnestness, the measure of its merits. You will give collectively;

you will give singly. You will give collectively—each one doing his full share towards the liquidation of bills now due, towards the payment of current expenses of the public worship. You will give singly, one after another, coming forward to claim the honor of paying the cost of one or the other piece of furniture and decoration needed that all things be well with the noble Pro-Cathedral. A list will soon be made out of the several pieces of furniture and decoration, with the statement of the probable cost of each one. There will be the several chapels and their altars; the great main altar, the several Stations of the Way of the Cross; the several groups of chandeliers; the decorations of the several sections of the interior walls, the bronze doors, etc., etc. Each of those pieces will be taken charge of by individual Catholics, or special groups of Catholics, and the names of contributors duly marked on each piece—to the enduring memory of their names and merits. I invite the generous men and women to come quickly forward. Be there no delay. There will be a rush of claimants. Those who desire the coveted privilege must soon register their claim.

“And when all I have spoken of is done, be it remembered, the chief thing—that without which all else is vanity of vanities, remains yet to be done—that you make, each one for himself personally, good use of the Pro-Cathedral in the all-necessary work of the sanctification of your souls, the all-necessary work of your eternal salvation.

“This is a terrible age, the plague of which is forgetfulness of God, forgetfulness of the soul. This, the mortal plague which destroys souls for eternity and creates conditions where men and nations live only for passing things. Without God, without the worship of His supreme majesty, men are as beasts that browse in the grass and live for nothing but earth’s lowly pleasures. They are maddened of transitory follies; they forget the eternal things on which happiness for eternity depends.

"It is an age of indifference to religion. Catholics will be on their guard. Their faith, grounded in the instruction of years in the truths of God, makes it easy to remember God. The responsibility on the Catholic is a thousand times more serious than that on those who have not had his opportunities. In this age of irreligion, let Catholics be known by their faith, so strong and so clearly professed, that all must see that there are thousands that do not forget God, and thousands of others will be impelled by their example to remember Him. Let the crowds be always going to the Pro-Cathedral, telling the stranger within your gates that, to find the temple of the Lord, they need only follow the lead of the crowd.

"Today, in an age of forgetfulness of God, a special mission is given to Catholics—to hold high above the heads of men the standard of the Lord, their God, to sound loud the trumpet of duty to Him, of the worship and obedience which all owe to Him, without the fulfillment of which there is no grandeur of soul, no safety to life on earth, no hope of happiness in the life to come. Catholics of Minneapolis, whatever the multitude do, or do not do, be for your part always mindful of your Creator, mindful of your duty towards Him. To this, as its chief end, do we consecrate the Pro-Cathedral of St. Mary; to the abiding remembrance of this end do we consecrate minds and hearts of the Catholics of Minneapolis."

The civic celebrations commemorative of the approaching completion of the Pro-Cathedral were held in the month of November, 1913. A series of lectures was arranged for Sunday evenings of the month of November. In addition, the famous Paulist Boys' Choir of Chicago gave two concerts in the afternoon and evening of November 27.

The program of lectures was opened on November 2 by the Most Reverend Archbishop, who chose for his subject, "Why

Church and Church-Going People?" On the following Sunday evening the Honorable John Barrett, of Washington, D. C., General Director of the Pan-American Union, spoke on "America and the Sister-Americas—A Mighty Opportunity." The Honorable Bird Coler, of New York, chose for the subject of his discourse, "The Hour and its Opportunities." The Most Reverend James J. Keane, Archbishop of Dubuque, Iowa, discussed the "Social Problem," in the lecture delivered on Sunday evening, November 23. On the last Sunday of the month Professor Talcot Williams spoke on "Universal Peace."

The general trend of the discourses was in harmony with the purpose of the civic celebration; the speakers emphasized the necessity of civic righteousness as the characteristic of the highest type of American citizenship. The learned and highly interesting lectures set forth the New Pro-Cathedral as a center of civic betterment even before it was dedicated to the religious purpose for which it was erected.

An immense audience filled the spacious auditorium every Sunday evening and listened with close attention to the speakers. The acoustic perfection of the Pro-Cathedral was favorably commented upon by all who attended the lectures.

To the literary program was added a musical feature on the afternoon and evening of November 27. The exquisitely trained Paulist Boys' Choir of Chicago, under the leadership of Rev. W. J. Finn, C. S. P., gave two concerts to the delight and admiration of all who were fortunate enough to be present at this rare musical treat.

RIGHT REVEREND JAMES J. KEANE, D. D., OF CHEY-
ENNE, WYO., APPOINTED ARCHBISHOP OF
DUBUQUE.

The Right Reverend James J. Keane, D. D., of Cheyenne, was appointed Archbishop of Dubuque in August, 1911, in succession to the Most Reverend John J. Keane, D. D., who resigned

that See some months previous, owing to continued ill health. The new Metropolitan of Dubuque was formerly a priest of the Archdiocese of St. Paul, where he was pastor of the Church of the Immaculate Conception in Minneapolis at the time of his consecration as Bishop of Cheyenne on October 28, 1902. Prior to taking charge of the Immaculate Conception parish he was president of the College of St. Thomas.

The installation ceremonies took place in St. Raphael's Cathedral, Dubuque, September 12, 1911. Rev. D. M. Gorman, D. D., President of St. Joseph's College, read the address of welcome.

On Sunday, January 21, 1912, the Pallium was solemnly conferred on the new Metropolitan in St. Raphael's Cathedral. The ceremony was performed by Most Reverend John J. Keane, D. D., the retired Archbishop of that See. Pontifical Mass was then celebrated by the Right Reverend Bishop O'Gorman of Sioux Falls. The Most Reverend Archbishop of St. Paul preached the sermon.

DEDICATION OF ST. ADELBERT'S CHURCH, ST. PAUL, MINN.

On Sunday, October 8, 1911, the new Polish Church of St. Adelbert was solemnly dedicated by the Most Reverend Archbishop. The new edifice was built under the pastorate of the late Monsignor D. A. Majer. The first service in the new church was the funeral of the former pastor. The structure was completed under the direction of the Rev. P. A. Roy, who was appointed successor to Mgr. Majer. In the morning, Solemn High Mass was celebrated by Rev. James Gara of Pine Creek, Wis., assisted by the Very Rev. James Pacholski of Winona, as Deacon, and Rev. M. Gluba of South Omaha, Neb., as Subdeacon. At the dedication ceremonies in the afternoon the Most Reverend Archbishop

delivered a sermon in English, and Father Pacholski spoke in the Polish language. Many priests and a large congregation attended the services in the morning and in the afternoon.

DEDICATION OF THE NEW CHURCH, NEW MARKET, MINN.

The new Church of St. Nicholas, New Market, Minn., was solemnly dedicated by Right Reverend Bishop Lawler, November 7, 1911. Solemn High Mass was celebrated by Father A. Ogulin of St. Paul. The Right Reverend Bishop preached the English sermon; Father P. J. Jung of St. Paul, spoke in German. The present church of St. Nicholas is the third in order of time. The first was built in 1861, and the second in 1872. The first resident priest was Rev. Christian Knauf who came in 1872. Later on the parish was attended from Veseli by Father Kimmel. In 1889 Father Dorfmeister took up his residence at New Market and remained there until his death in 1898. His place was taken by Father Berghold, who resigned the parish in 1906 and was succeeded by Rev. M. Stukel, under whose pastorate the new church was erected.

The material used in the construction of the new church is colonial red brick with stone trimmings; its seating capacity is six hundred.

DEDICATION OF THE CHURCH OF OUR LADY OF MOUNT CARMEL, MINNEAPOLIS, MINN.

For many years the Italian people of the city of Minneapolis held their religious services in the school hall of the Immaculate Conception parish. Father H. Cestelli and R. Balducci successively attended to their spiritual needs. At the arrival of Rev.

A. R. Bandini, the present pastor, an edifice was purchased in Northeast Minneapolis to serve as the temporary church for the Italian population of that city. The formal dedication of the Church of Our Lady of Mount Carmel took place on January 28, 1912; the Most Reverend Archbishop officiated and also addressed the congregation after the Solemn High Mass celebrated by Rev. P. Perigord of St. Paul Seminary.

OMAHA DIOCESE DIVIDED.

On March 4, 1912, the Right Reverend Monsignor Cerretti, in charge of the Apostolic Delegation at Washington, received notification from Rome of the erection of a new Diocese in the State of Nebraska. The Episcopal See is located at Kearney, near the northern boundary of the Diocese of Lincoln, and comprises the western portion of the present Diocese of Omaha.

DEDICATION OF THE NEW ST. AGNES CHURCH, ST. PAUL, MINN.

With impressive ceremony the new Church of St. Agnes, Thomas and Kent Streets, was dedicated by the Most Reverend Archbishop on Sunday, June 9, 1912. Thirty-two priests and a vast assemblage of people assisted at the service which took place at 10 o'clock. A number of the students of St. Paul Seminary chanted the Litany at the dedication. The Solemn Pontifical High Mass was celebrated by Bishop Trobec, who was the founder and for many years pastor of the parish. The Most Reverend Archbishop delivered the sermon.

The New Church, which was erected at the cost of more than \$200,000, is built of Bedford sandstone, in the Austrian Baroque style. It has a seating capacity of about eleven hundred and fifty. Rev. J. M. Solnce, pastor of the church, succeeded Rev.

James Trobec, when the latter was appointed Bishop of the See of St. Cloud in 1897. The plans for the imposing edifice were made by Geo. Ries. Rev. A. Ogulin has been placed in charge of the congregation in 1912, when Father J. M. Solnce was appointed pastor of the Assumption Church, St. Paul, Minn.

DEDICATION OF THE NEW ST. JOSEPH'S NOVITIATE, ST. PAUL, MINN.

The new St. Joseph Novitiate erected on Randolph Street, near the College of St. Catherine, was opened to its sacred uses, August 1, 1912. The Most Reverend Archbishop celebrated Mass and afterwards blessed the institution. The ceremony took place on the forty-ninth anniversary of the opening in this city of the St. Joseph's Academy, which has since been the Motherhouse of the Order in the Northwest.

The formal opening took place November 26, 1913. Holy Mass was celebrated by Right Reverend Bishop McGolrick of Duluth, and at its conclusion the Most Reverend Archbishop preached the sermon which was followed by the ceremony of investiture and profession. The St. Joseph Novitiate is the latest addition to the material equipment of the Sisters of St. Joseph of Carondelet in the Province of St. Paul. The building is three stories high; buff-colored pressed brick with Bedford stone trimmings was the material employed in its erection. The plans for the beautiful and commodious structure were drawn by Mr. E. L. Masqueray.

DEDICATION OF THE NEW CHURCH OF THE BLESSED VIRGIN, NEW TRIER, MINN.

The ceremonies of the dedication of the new Church of the Blessed Virgin, New Trier, took place November 3, 1912. The

splendid edifice was blessed by the Most Reverend Archbishop who addressed the congregation in English. Father Gundermann of Luxemburg, Minn., preached in the German tongue. Solemn High Mass was celebrated by the pastor, Father Stubinitzky, under whose supervision the new sacred structure was erected. Catholics from neighboring parishes attended the ceremonies in large numbers. The new church is built in pure Renaissance style. The plans were drawn by George Ries of St. Paul, Minn.

TWO NEW ITALIAN CHURCHES IN ST. PAUL.

The Italian Catholics of St. Paul, in the past held their religious services in the basement of the Cathedral. Owing to the fact that the Italian immigrants are becoming more numerous, and that they settled in two different parts of the city, it was deemed imperative to plan two churches to accommodate them. The first step in the realization of this project was made, when Rev. R. Balducci, since 1910 pastor of the Italian people in St. Paul, closed the contract for the purchase of the German Methodist Church on Bradley Street. The necessary alterations and suitable decorations were made in the substantial Gothic structure and, the Church of St. Ambrose, the name it now bears, was dedicated on Sunday, November 19, 1911. The edifice was blessed by the Most Reverend Archbishop. The Solemn High Mass was celebrated by the pastor, Rev. R. Balducci, assisted by Rev. James Donahue as Deacon, and Rev. R. Gullo as Subdeacon. Very Reverend Dr. Schaefer of St. Paul Seminary was Master of Ceremonies. The Italian sermon was preached by Rev. R. Balducci. The Most Reverend Archbishop addressed the large audience at the conclusion of the Mass.

The second church for the Italian people of St. Paul was established on Smith Avenue and placed in charge of Rev. R. Balducci, who was formerly pastor of the Church of St. Ambrose. The

Church of the Holy Redeemer is in the process of construction; the plans for the new edifice were made by Mr. Masqueray. Rev. Father Comparini was appointed pastor of the parish of St. Ambrose.

THE REV. JAMES A. DUFFY OF CHEYENNE, WYO., AP-
POINTED FIRST BISHOP OF THE DIOCESE OF
KEARNEY, NEB.

The Rev. James A. Duffy, pastor of St. Mary's Cathedral, Cheyenne, Wyo., was selected as the first Bishop of the newly-created Diocese of Kearney, Neb., January 25, 1913.

Father Duffy was born in St. Paul, Minn., September 13, 1873. He made his classical studies in the College of St. Thomas, where he graduated in June, 1893. He began his studies for the priesthood in the St. Thomas Seminary, and completed them in St. Paul Seminary. He was ordained May 27, 1899, and appointed assistant pastor of the Church of the Immaculate Conception, Minneapolis. Three years later he was given charge of the Church of St. Ann, Le Sueur, Minn. Owing to ill health he was forced to resign the pastorate and went to Cheyenne to work under his former Superior, then Bishop Keane.

The consecration of Bishop Duffy took place in St. Mary's Cathedral, Cheyenne, Wyo., on April 16, 1913. The ceremony was performed by the Most Reverend Archbishop Keane of Dubuque, assisted by the Right Rev. Bishops Scannell of Omaha and McGovern of Cheyenne. The sermon was preached by Right Reverend Bishop Dowling of Des Moines, Iowa.

Bishop Duffy is the first graduate of St. Paul Seminary to be raised to the dignity of the episcopate.

NEW CONVENT AND ACADEMY OF THE SISTERS OF THE VISITATION.

The New Convent of the Visitation, the gift of Miss Clara Hill, situated at the corner of Fairmount Avenue and Grotto Street, St. Paul, Minn., was completed early in June, 1913. The Sisters of the Community took up their residence in their new home on June 14, 1913.

The Sisters of the Visitation arrived in St. Paul on August 12, 1873, at the request of Bishop Grace and occupied a small frame house on Sommerset Street in lower town. After eight years a larger building was erected for the Community on the corner of Robert Street and University Avenue. In 1889 a new brick building was completed and dedicated to serve the needs of this Sisterhood. This cloister and school have been occupied by the Sisters and their pupils until the new convent was opened.

The third home of the Visitation Sisters is a magnificent structure, modern in all its appointments. The building is four stories in height above the basement; it is of reinforced concrete construction, faced with red brick. The architecture is of the Florentine style.

NEW BISHOP OF SUPERIOR.

Right Reverend J. M. Koudelka, D. D., Auxiliary Bishop of Milwaukee, was appointed to the vacant See of Superior on August 2, 1913, in succession to Right Reverend A. F. Schinner, who resigned in January, 1913, owing to ill health.

Bishop Koudelka is a native of Bohemia, where he was born on December 8, 1852. He completed his studies in St. Francis Seminary, Milwaukee, and was ordained on October 8, 1875. He

served as pastor of different churches of the Diocese of Cleveland until February 25, 1908, when he was consecrated Auxiliary Bishop of that diocese. In September, 1911, he was made Auxiliary to Archbishop Messmer of Milwaukee, and appointed pastor of SS. Peter and Paul's Church of that city.

The Most Reverend Archbishop Messmer officiated at the ceremony of installation of Bishop Koudelka in Superior, November 5, 1913.

DEDICATION OF THE CHURCH OF THE HOLY NAME, MEDINA, MINN.

The Most Reverend Archbishop blessed the new Church of the Holy Name, Medina, Minn., October 5, 1913. He also delivered the sermon on that occasion. Rev. Daniel Bangart, O. S. B., of St. John's Abbey, celebrated Solemn High Mass, assisted by Father F. Bajec of St. Paul, Rev. Adrian Schmitt, O. S. B., of Minneapolis, and the priests of the neighboring parishes. A large number of Catholics from Hamel, Loretto, Delano, Robinsdale and Crystal Lake, attended the impressive ceremonies. Father George Scheffold, O. S. B., is the pastor of the congregation.

DEDICATION OF THE NEW CHURCH OF ST. ANTHONY, WATKINS, MINN.

A large throng of people attended the opening of the new Church of St. Anthony, Watkins, Minn., on Thursday, November 6, 1913, when the Right Reverend Bishop Lawler blessed the sacred edifice and opened it for the service of God. The ceremony of dedication was followed by Solemn High Mass, celebrated by Father Jos. Heinz of Buffalo; the Right Reverend Bishop preached the sermon. The new church is a splendid

structure, built of pressed brick and stone trimmings. The interior decorations and furnishings are of the best material and highest artistic quality. Rev. A. Vilman is the pastor of the congregation.

DEDICATION OF THE NEW CHURCH OF ST. PETER, DELANO, MINN.

Sunday, November 9, 1913, the new Church of St. Peter, Delano, Minn., was solemnly blessed by Right Reverend J. Lawler, Auxiliary Bishop of St. Paul. Father Zalewski of Silver Lake celebrated High Mass; the sermon was preached by the Right Reverend Bishop.

The new Church of St. Peter, erected under the supervision of Rev. M. Savs, is one of the most artistic sacred edifices in the Northwest. The exterior is Romanesque, constructed of pressed brick and stone trimmings. The ceiling is a reproduction on a small scale of that of St. Peter's in Rome. The altars and other furnishings harmonize with the general architectural design. It has a seating capacity of about six hundred, and cost about \$50,000.

DEDICATION OF THE NEW CHURCH OF ST. HENRY, MONTECELLO, MINN.

The new Church of St. Henry, Montecello, Minn., was formally opened for divine worship, November 23, 1913. Right Reverend Bishop Lawler officiated at the dedication and delivered the sermon at the Solemn High Mass celebrated by Rev. Thomas Minogue, pastor of the congregation. The plans for the artistic structure were drawn by E. J. Donohue of St. Paul.

DEDICATION OF THE NEW CHURCH OF ST. DOMINIC,
NORTHFIELD, MINN.

The Most Reverend Archbishop solemnly dedicated the new Church of St. Dominic, Northfield, Minn., February 24, 1914. On the previous evening His Grace delivered a lecture in the spacious new edifice. Many non-Catholics were in the audience which taxed the capacity of the church. The following day the Blessing took place at half past ten o'clock. At the Solemn High Mass celebrated by the Rev. P. F. Meade, pastor of the parish, the Archbishop spoke to a large assemblage of people.

The new church is constructed of variegated rough red brick with white Bedford stone trimmings. In style it is the modern interpretation of the Christian Byzantine. The interior is tastily furnished; the altars are of seagliola and of artistic workmanship. The building cost \$40,000 and has a seating capacity of six hundred.

DEDICATION OF ST. CLEMENT'S CHURCH, MINNE-
APOLIS, MINN.

The beautiful new Church of St. Clement, Minneapolis, Minn., erected by the people of the parish under the direction of their pastor, Rev. Robert J. Fitzgerald, was solemnly dedicated by the Most Reverend Archbishop, Sunday, May 24, 1914. At the conclusion of the dedicatory ceremony Solemn High Mass was celebrated by the Rev. C. F. McGinnis, of St. Thomas' College, assisted by the Rev. William Busch of St. Paul Seminary, as Deacon, and Rev. Francis Minea of St. Thomas' College, as Subdeacon. Very Reverend Dr. Schaefer of St. Paul Seminary was master of ceremonies. His Grace preached the sermon.

The Church of St. Clement is a Romanesque structure, 113 feet long by 68 feet wide. It is built of brick with Kasota cut stone trimmings. The altar, which is of scagliola, was donated by Mrs. E. M. Hennessy in memory of her husband, James E. Hennessy. In addition to this, the sanctuary furniture, the confessionals, chandeliers, etc., were also donated. The church cost about \$45,000.

DEDICATION OF LORAS HALL, DUBUQUE, IOWA.

The new Loras Hall, which is to serve as the main building of Dubuque College, formerly St. Joseph's College, was solemnly dedicated on June 8, 1914. Archbishop Keane officiated at the ceremonies, and the Most Reverend John Ireland, D. D., preached the sermon.

The magnificent new Loras Hall is a fitting monument to the Right Reverend Mathias Loras, the saintly pioneer Bishop, who established the Church in Dubuque and sowed there the first seeds of Christian education. The Archdiocese of St. Paul, as well as the entire Northwest, owes a debt of gratitude to Bishop Loras, for it is he that induced Father Cretin, later on the first Bishop of St. Paul, to leave his beloved parish at Ferney and to come to Dubuque. From the diocese he was sent to St. Paul as its first Bishop. In recognition of Bishop Loras' services one of the principal residence buildings in St. Paul Seminary bears his name.

BISHOP LORAS

HYMN WRITTEN BY REV. THOMAS CONRY FOR THE DEDICATION OF LORAS HALL, DUBUQUE COLLEGE.

I.

Loras, bishop, seer and saint,—we hail thee!

Sprung of martyr blood, the Church's seed,

Riving ties that bound thee to the home-land,
Thou the Savior's gracious call didst heed;
Faithful pastor, o'er the trackless prairie,
Through the pathless wood, thy spirit led,
Till the scattered sheep beloved of the Master,
All were fed.

II.

Prophet-soul, through future cycles ranging,—
Glimpses raptured thee of ampler day,
When Religion, throned in learning's fortress,
O'er these hills should wield her saving sway.
Lo, that day is ours; we bless the Giver,
While thy deeds we sing, our father true.
Dreamer, doer, may the heirs of thy prevision
Dream and do.

III.

Beauteous were thy feet upon the mountain,
Faith and Goodness follow in thy way;
We the sons today in joyful anthem
Sound abroad our holy bishop's praise.
Meet it is that here upon the hilltop
Reverently we consecrate thy fame,
Giving this new temple dedicated to wisdom,
Loras' name.

IV.

Lord of men thou wert,—God's grace proclaimed thee,
Formed He in thy breast the Christ-like heart;
Be thy gentle presence near us ever,
Minding us to claim the nobler part.
Sainted Loras, beacon still our pathway;
Shepherd glorified before the Throne,
In the largeness of thy love that now is perfect,
Lead us on.

DEDICATION OF THE NEW CHURCH OF ST. MICHAEL,
FARMINGTON, MINN.

The solemn blessing of the new Church of St. Michael, Farmington, took place on the 16th day of June, 1914. The Right Reverend Bishop Lawler officiated at the dedication; the Solemn High Mass was celebrated by Father O. Dolphin of Anoka; Father Bouska of Lonsdale assisted as Deacon, and Father Meade of Northfield, as Subdeacon. Father Deere of Credit River was Master of Ceremonies. Bishop Lawler preached the sermon.

The new Church of St. Michael, erected under the supervision of the pastor, Rev. J. R. Power, replaces the old frame church which became too small for the rapidly growing congregation. The new structure is built of brick with stone trimmings, the cost is about \$18,000.

RESIGNATION OF RIGHT REVEREND JAMES TROBEC,
D. D.

News has been received from Rome that the resignation of Bishop Trobec of St. Cloud, Minn., has been accepted. Letters to this effect reached the Most Reverend Archbishop on the 13th of June, 1914.

For some five years past the Right Reverend Bishop of St. Cloud had desired to lay aside the duties and responsibilities of the Episcopate. At his urgent request Rome finally accepted his resignation. His health has been failing for some time and he felt himself unequal for the office. The step he has taken is regretted by the priests and laity of his diocese, as well as by the many friends he has made in his long career in the priesthood and the Episcopate.

Bishop Trobec was born in Log, a small village near Laibach,

the capital of Carniolia, Austria, on July 10, 1838. He received his elementary education in the parochial school of his home parish, Billichgratz. He studied classics and philosophy in the gymnasium of Laibach, where he also began his theological studies in the diocesan Seminary. In 1864, Father Francis Pirec, the founder of the diocese of which Bishop Trobec was until now the occupant, came to Laibach to gather recruits for the Indian missions in the United States. James Trobec was among the first to offer his services. In the middle of March, 1864, they set out for America. The party, consisting of fifteen theological students, arrived in St. Paul on the 27th of May of the same year. Bishop Trobec finished his theological studies in the Benedictine Seminary of St. Vincent, Pennsylvania. He was ordained in St. Paul, Minn., on the 8th of September, 1865. Father John Ireland preached at his first Holy Mass, celebrated in the Cathedral of St. Paul.

After his ordination, Father Trobec was sent to Crow Wing as assistant to Father Pirec. He stayed there only a short time, and then went to assist Father Buh at Belle Prairie. After eleven months he was appointed pastor of Wabasha and the surrounding missions, where he remained until 1887, when he was called to St. Paul to organize the parish of St. Agnes, of which he retained charge until his elevation to the Episcopate. His consecration took place in the Cathedral of St. Paul on September 21, 1897. The Most Reverend Archbishop officiated. Right Reverend James Trobec was the fourth Bishop of the See of St. Cloud. His predecessors were: Right Reverend Rupert Seidenbusch, D. D., O. S. B., Right Reverend Otto Zardetti, D. D., Right Reverend Martin Marty, D. D., O. S. B.

Bishop Trobec was appointed Administrator of the Diocese until his successor is appointed and installed; he retains during this time all the faculties and jurisdiction which he enjoyed as Ordinary of St. Cloud.

DEDICATION OF THE NEW CHURCH, HAZELWOOD, MINN.

The new Church of the Annunciation, Hazelwood, Minn., was solemnly blessed on June 16, 1914. The Right Reverend Bishop Lawler was the officiating prelate. Rev. Peter F. Meade, of Northfield, to which Hazelwood is attached as a mission, celebrated Solemn High Mass, assisted by Father Dolphin of Anoka, as Deacon, and Father Bouska of Lonsdale as Subdeacon. Father Luby, Assistant Pastor of the parish, was Master of Ceremonies. Father Cosgrove of Rosemount and Father Sullivan of Lakeville were chaplains to the Right Reverend Bishop. The dedicatory sermon was preached by Bishop Lawler.

The present Church of the Annunciation takes the place of the former structure which was completely destroyed by fire about a year ago.

NECROLOGY
OR
OBITUARY NOTICES.

MOTHER SCHOLASTICA, O. S. B.

Mother Scholastica Kerst, Superioress of the Sisters of St. Benedict in the Dioceses of Duluth and Crookston, died on June 11, 1911, at the Motherhouse, the Villa Sancta Scholastica, in Duluth. The Right Reverend Bishop McGolrick delivered the sermon at her funeral obsequies, on June 14th, in the Cathedral of the Sacred Heart. Her remains were laid to rest in the cemetery of the Villa Scholastica.

Mother Scholastica was born in Mueringen, Germany, on June 21, 1847. Five years later her parents came to America and settled in St. Paul. At the age of fifteen she entered the Community of the Benedictine Sisters at Shakopee, Minn. In 1878 she was transferred to St. Benedict's Convent at St. Joseph, Minn., of which, after two years, she was chosen superioress. Under her administration the convent was enlarged and remodeled. On January 18, 1881, she opened a parochial school in Duluth, which was the nucleus of the parochial school system of the city and diocese. When the Diocese of Duluth was erected in 1889, a separate province of the Sisters of St. Benedict was formed and of this province Mother Scholastica was the Superioress until her death. Under her able direction her community has flourished and labored with great success. The Villa Scholastica, the Motherhouse and Novitiate, includes also a College and Academy for young ladies. The Sisters also conduct, in the city of Duluth, the Institute of the Sacred Heart, a school of music, St. Mary's Hospital, and St. Jame's Orphanage. Mother Scholastica was also instrumental in establishing hospitals in Grand Rapids, Minn., Brainerd, Bemidji, and Crookston. The little band of six Sisters who, under the direction of Mother Scholastica, opened a parochial school in Duluth in 1881, has grown into a community numbering one hundred and seventy-five members at the time of her death.

MOTHER BONAVENTURE, O. S. D.

Mother Bonaventure Tracey, Mistress of Novices in the Convent of St. Clara, Sinsinawa, Wis., died in the Convent of the Sacred Heart, Edgewood, a suburb of Madison, Wis., on June 10, 1911. Her remains were laid to rest in the convent cemetery at Sinsinawa.

Mother Bonaventure was born in Freeport, Ill., was educated in the St. Clara Academy, and after entering the Order of the Sisters of St. Dominic, was stationed at Sinsinawa and at the Bethlehem Academy, Faribault, Minn. Later she was appointed successively, Superioress of the Academy of the Sacred Heart of Mary, Washington, D. C., Prioress of the Convent of St. Clara, Sinsinawa, and Mistress of Novices in the same convent.

MOTHER URSULA.

Mother Ursula O'Gorman died at the Villa Maria Academy, Frontenac, Minn., on October 4, 1911. Her funeral obsequies were performed in the chapel of the Villa Maria; the Solemn Mass of Requiem was celebrated by her Right Reverend brother, Bishop O'Gorman, of Sioux Falls.

Mother Ursula was born in Chicago on December 28, 1850. She attended St. Joseph's Academy in St. Paul, entered the Order of Ursuline Sisters at Lake City in 1883, and spent the whole of her religious life in the Ursuline Convent at Lake City and the Villa Maria at Frontenac, with the exception of three years, during which she held the office of Provincial Procurator of the Order at Middleton, N. Y.

THE REVEREND JAMES J. CULLITON.

The Reverend James J. Culliton, pastor of St. Theresa's Church, Mapleton, Minn., met with sudden death on Sunday,

January 28, 1912. He had celebrated Mass in Good Thunder, a mission attached to his parish, and was returning to celebrate the late Mass in Mapleton, travelling by hand-car on the railroad; in a blinding snowstorm the car was struck by a special freight train and, Father Culliton with one other occupant of the car, was almost instantly killed.

Father Culliton was cut off in the prime of life and in the midst of successful and promising priestly labor. He was born in the parish of St. Mary, near Waseca, Minn. He studied at the College of St. Thomas and the St. Paul Seminary, St. Paul, and at St. Mary's Seminary, Cincinnati. He was ordained to the priesthood in Cincinnati on June 22, 1906. He did effective work and endeared himself to the people, as assistant pastor in Wabasha, and as pastor, first in Kellog, and then in Mapleton and Good Thunder.

SISTER MARY PAULINE.

Sister Pauline died at St. Joseph's Academy, at St. Paul, on March 12, 1912. She was one of the pioneer Sisters of the community of St. Joseph. Born in Lotbiniere, Province of Quebec, Canada, she came to St. Paul at the age of seventeen and entered the community a few years later. During her long career of religious service she had been Superioress of the convents in Mendota and St. Anthony, and of the Orphan Asylum in St. Paul.

THE REVEREND JOHN BROGAN.

The Reverend John Brogan, pastor of St. Patrick's Church, Benton County, Minn., died on February 29, 1912, at the age of seventy-two years. He was born in Mullagh Kells, County Cavan, Ireland, in 1840. He studied for the priesthood at Fordham, N. Y., and was ordained in 1867. He came to the Diocese

of St. Cloud in the days of Bishop Zardetti. He had been pastor of the parish of St. Patrick since 1895 and was known and loved by all in the whole country-side. The Solemn Funeral Mass was celebrated by the Right Reverend Bishop Trobec in St. Patrick's Church on March 2d.

THE REVEREND JOSEPH LEVINGS.

The Reverend Joseph Levings, pastor of St. Edward's Church, Princeton, Minn., died on May 19, 1912. He was born in Brown county, Kansas, studied at Atchison College, Kansas, and at St. John's University, Collegeville, Minn., and was ordained to the priesthood on June 20, 1898. He acted as secretary to the Bishop of St. Cloud until the year 1900, when he was assigned to the parish of Princeton.

THE REVEREND JAMES J. McAULIFF.

The Reverend James J. McAuliff, pastor of St. Mary's Church, Ellsworth, Minn., died suddenly by stroke of apoplexy on July 12, 1912. Bishop Heffron of Winona preached the sermon at the funeral services held in the Church of St. Anthony, Minneapolis, Father McAuliff's former home. Father McAuliff had long suffered from heart trouble. He was forty-three years of age, and had been pastor of the Church of St. Mary, in Lake City for twelve years until appointed to the parish of Ellsworth in November, 1911.

THE REVEREND ALOIS RASTER.

The Reverend Alois Raster, pastor of the Church of the Sacred Heart, Effington, Minn., died on August 17, 1912. Bishop Trobec officiated at the funeral services on August 20th.

THE REVEREND JOHN TSCHOLL.

The Reverend John Tscholl died at Chehalis, Wash. He was born in Austria, July 2, 1874, and was ordained to the priesthood in 1897. He came to the diocese of Duluth in 1905 and labored zealously as pastor of the parish of Chisholm. Ill health obliged him to give up his work and he went to the West in hope of recovery.

THE REVEREND JOHN J. O'BRIEN, PH. D.

The Reverend John J. O'Brien died at St. Mary's Sanitarium, Tucson, Ariz., on December 3, 1912, a victim of tuberculosis.

Father O'Brien was born in Belle Creek, Goodhue county, Minn., on November 27, 1878. He studied at the College of St. Thomas and the St. Paul Seminary and was ordained on September 24, 1902. After one year as pastor of the parish of Le Sueur Center he pursued a post-graduate course of three years in the Catholic University at Washington. He was then appointed professor in the College of St. Thomas. Here he worked till obliged by illness to take leave of absence in 1909. He went West seeking recovery from tuberculosis, and spent a year in the diocese of Cheyenne, Wyoming. Returning to St. Paul, he continued a losing fight against the terrible disease, and finally as a last resort, he went to the Sanitarium at Tucson, where he died after a few weeks.

Father O'Brien possessed a peculiarly winning personality and gifts of mind which bore fruit in his work as priest and professor. His funeral services were held at the Cathedral in St. Paul, and also at Belle Creek, where his remains were laid to rest.

THE REVEREND CASIMIR KOBYLINSKI.

The Reverend Casimir Kobylinski died in Ostrow, Poland, on November 8, 1912. He had been pastor of St. Casimir's Church

in St. Paul from 1899 to 1910, when he was obliged to resign by reason of failing health. He built the present Church of St. Casimir and also reorganized the parochial school.

Father Kobylinski was born in Posen, Poland. He studied at Louvain, Belgium, and was ordained there in 1887. After twelve years spent in the diocese of Fort Wayne, Ind., he came to St. Paul in 1899.

THE VERY REVEREND J. P. MORAN, O. P.

The Very Reverend J. P. Moran, O. P., sub-prior of the Holy Rosary Convent, Minneapolis, died in St. Mary's Hospital, Minneapolis, on December 17, 1912. Archbishop Ireland preached at the funeral services in the Holy Rosary Church on December 19th.

Father Moran was born in Shullsburg, Wisconsin, on January 24, 1851. He entered the novitiate of the Order of St. Dominic at Springfield, Ky., and was ordained priest on May 14, 1882. For the past twelve years he was Superior of the Dominican missionaries in the West, with headquarters in Minneapolis, and was known far and wide as an able, devoted, and untiring missionary.

MR. HUGH DERHAM.

Mr. Hugh Derham, a pioneer resident of Rosemount, Minn., died on December 13, 1912. Archbishop Ireland preached at the funeral services in Rosemount on December 16th.

Mr. Derham was born in Ireland in 1829. He came to Rosemount in the early fifties, and by industry and thrift amassed a considerable fortune. He was regarded as a model farmer and as a devout and exemplary Catholic. Mr. Derham gave generously of his wealth in benefactions; chief among these is his gift to the College of St. Catherine for the erection of the college building called after him, Derham Hall.

THE REVEREND JAMES F. X. BURNS.

The Reverend James F. X. Burns, pastor of the Church of St. Pius V, Cannon Falls, Minn., died in Philadelphia on March 27, 1913. He was born in Philadelphia on October 31, 1872. He studied at St. Joseph's College there, at Woodstock College, Maryland, and at the St. Paul Seminary, where he was ordained on June 12, 1906. He was for a time assistant pastor of St. Mary's Church in St. Paul, and then pastor, first of the parish of Eden Valley and Manannah, and then in Cannon Falls. He was obliged by illness to give up active work and died some months later in his native city. His funeral rites were performed in St. Joseph's Church, Philadelphia.

MR. JOHN D. O'BRIEN.

Mr. John D. O'Brien, one of the most prominent attorneys of the city of St. Paul, and a son of Dillon O'Brien, a pioneer citizen, died on April 28, 1913. He was born in Dublin, Ireland, in 1851. His family came to America in 1856, and lived in St. Paul since 1865. Mr. O'Brien took up the study of law, was admitted to the bar at the age of twenty-one, and practiced law in St. Paul continually since then. A recognized leader of the Ramsey County Bar, he was deeply interested in public affairs, and while not courting publicity he gave generously of his time and ability to whatever promoted the general good. At the time of his death he was a member of the Library Board of the city.

Mr. O'Brien was regarded in Catholic circles as one of the foremost of the Catholic laity in all that the Catholic ideal promotes. An exemplary Catholic in private life, learned and widely read, a talented speaker, he took an important part in the progress of the Catholic community of the city and the Archdiocese. At the time of his death he was a Member and Secretary of the Board of Trustees of the St. Paul Seminary.

MOTHER FLAVIA.

Mother Flavia, Superioress of the Hospital of St. Alexander in New Ulm, died on May 18, 1913. She was a member of the Order of the Poor Handmaids of Jesus Christ. She had been in charge of the hospital in New Ulm for twenty years and had also founded hospitals in Ashland and Superior, Wis. Mother Flavia was born in Limberg, Germany, in 1852.

THE REVEREND FRANCIS SIMONEK.

The Reverend Francis Simonek died at the Mercy Hospital, Pittsburg, Pa., on June 7, 1913. He was born in Moravia, Austria, in 1845 and ordained to the priesthood in 1873. He came to the Diocese of St. Paul in 1877 and was pastor successively of the parishes of Heidelberg, Montgomery and New Prague. In 1893 he was obliged by illness to retire from active work.

THE REVEREND MAURICE JOY.

The Reverend Maurice Joy, pastor of the Church of St. Thomas, Jessenland, Minn., died on July 3, 1913. He was born in County Kerry, Ireland, on January 9, 1856. He completed his studies for the priesthood in St. Mary's Seminary, Cincinnati, and was ordained in 1879. He entered the Archdiocese of St. Paul in 1884 and was stationed at St. Patrick's Cedar Lake, at St. Thomas', Le Sueur county, and finally at Jessenland. Bishop Lawler preached at the funeral services on July 5th.

THE REVEREND EDWARD FIEREK.

The Reverend Edward Fierek, pastor of St. Rose's Church, Garretson, S. D., died in August, 1913, at the home of his parents in Stevens Point, Wis. He was thirty-nine years of age and

had served for twelve years in the diocese of Sioux Falls, at Tyn-dale, Leola, Waubay and Garretson.

THE REVEREND ANDREW SMREKAR.

The Reverend Andrew Smrekar, pastor of St. Mary's Church, Cleveland, O., died there on September 9, 1913. He was born in Austria in 1871, came to America at the age of twenty, studied at the College of St. Thomas and at the St. Paul Seminary, and was ordained in 1897. He was pastor of St. Mark's Church, Tower, chaplain of St. Anthony's Hospital, Bemidji, and pastor of St. Anthony's Church, Duluth. He entered the diocese of Cleveland in the year 1905. Father Smrekar was fond of literature and translated several noted pieces of English poetry into the Slovenian language.

THE REVEREND JOHN L. WULF.

The Reverend John L. Wulf, pastor of the Church of SS. Peter and Paul, Dimrock, S. D., died on September 6, 1913. He was born at Oberelspe in Westfalia, Germany, in 1867. He studied at St. Francis' Seminary, Milwaukee, and was ordained in 1890. He had been pastor in Hoven, Milbank, and Dimrock.

THE REVEREND JOHN GMEINER.

The Reverend John Gmeiner, pastor of the Church of the Assumption, Richfield, Minn., died there on November 11, 1913.

Father Gmeiner was born in Bavaria, Germany, on December 5, 1847. He studied for the priesthood at St. Francis' Seminary, Milwaukee, was ordained there in 1870 and remained in the Seminary for a time as professor. Coming to the Archdiocese of St. Paul, he was appointed professor in the College of St.

Thomas, then the diocesan seminary. Later he was chaplain at the Convent of the Good Shepherd, St. Paul, and pastor in Mendota, South St. Paul, Buffalo, Springfield, Hampton, and Richfield. Not only a zealous pastor, he also took great interest in the material welfare of his parishioners and was noted for his advocacy of the best scientific methods of farming and gardening. Of studious habits generally, he is the author of several works, among them, "Religion and Science," "The Spirit of Darkness," "Emmanuel."

THE REVEREND JULIUS LEMMER.

The Reverend Julius Lemmer, pastor of the Church of St. John Nepomucene, Lastrup, Minn., died in St. Gabriel's Hospital, Little Falls, on November 30, 1913. He was born in Wisconsin on March 30, 1873. He studied at St. Francis Seminary, Milwaukee, and at St. John's University, Collegeville, and was ordained on June 24, 1896. He had been pastor in Kent, Perham, Long Prairie, Holdingford and Lastrup. Bishop Trobec preached the sermon at his funeral in Albany, Minn.

THE REVEREND PAUL KUPFERSCHMIDT.

The Reverend Paul Kupferschmidt, pastor of St. Casimir's Church, St. Paul, died on December 15, 1913, after a long illness. He was born in Poland on June 28, 1874. He studied at the Polish Seminary in Detroit, Mich., and at the St. Paul Seminary, where he was ordained to the priesthood in 1905. He was pastor of St. Casimir's Church in Winona until June, 1910, when he came to St. Casimir's in St. Paul. Archbishop Ireland preached at the funeral services in St. Casimir's Church, St. Paul; Father Kupferschmidt's remains were laid to rest in Winona.

THE RIGHT REVEREND MONSIGNOR WENDELIN M.
STULTZ.

The Right Reverend Monsignor Wendelin M. Stultz, pastor of the Church of St. Mary, Help of Christians, Sleepy Eye, Minn., died on February 21, 1914. Bishop Trobec of St. Cloud celebrated the Pontifical Mass of Requiem in St. Mary's Church on February 24th.

Monsignor Stultz was born at Welschensteinach, Baden, Germany, on September 18, 1853. He pursued his studies for the priesthood in St. Francis Seminary, Milwaukee, where he was ordained in 1876. He entered the Archdiocese of St. Paul in 1882 and was pastor in Springfield, Red Wing, and Shakopee. In 1900 he was appointed pastor of the parish of Sleepy Eye. Monsignor Stultz was one of the most prominent priests of the Northwest. A man of culture and devotion and of pastoral ability, though quiet and unostentatious in his ways, he worked with great success. His parish in Sleepy Eye is one of the best equipped in the Archdiocese of St. Paul. The church which he built is one of the most beautiful in the Northwest, and the just pride of his devoted parishioners.

Monsignor Stultz was granted the rank of Domestic Prelate of the Papal Household by His Holiness, Pope Pius X, in December, 1912, and was invested with the insignia of this dignity by Most Reverend Archbishop Ireland on March 30, 1913.

THE REVEREND PETER J. GALLAGHER.

The Reverend Peter J. Gallagher, pastor of the Church of St. Mary, Lake City, died suddenly by stroke of apoplexy at the Sacred Heart Sanitarium, Milwaukee, on February 3, 1914. He had been in failing health for some time and had gone to the Sanitarium about two weeks previous to his death.

Father Gallagher was born in County Mayo, Ireland, on September 8, 1854. He studied at St. John's University, Collegeville, and at the Seminary of Montreal, where he was ordained on December 22, 1877. On his return to St. Paul, he was for a time assistant pastor in the Cathedral and pastor of the Church of St. Michael. When the Diocese of Winona was erected in 1889, Father Gallagher was appointed pastor of the Winona Pro-Cathedral, a position which he held till 1911, when he was transferred to Lake City. His funeral obsequies were performed on February 6th in the Pro-Cathedral of St. Thomas, Winona.

THE RIGHT REVEREND MONSIGNOR THOMAS C.
KENNEDY.

The Right Reverend Monsignor Thomas C. Kennedy, pastor of the Church of the Sacred Heart, Belle Plaine, Minn., died on May 3, 1914. His funeral obsequies were performed there on May 6th.

Monsignor Kennedy was born at Hollyford, Ireland, on December 31, 1838. He was ordained in St. Paul on March 30, 1869, and immediately after was appointed pastor of the parish of Belle Plaine. He was made Monsignor by Pope Pius X in May, 1906.

THE REVEREND WENCESLAUS STEPAN.

The Reverend Wenceslaus Stepan, pastor of St. Luke's Church, Veseleyville, N. D., died on April 29, 1914. He was born in Solnice, Bohemia, in 1871. He came to America after his ordination and had charge of parishes in St. Louis and Chicago. He entered the diocese of Fargo in 1911 and was appointed pastor of Veseleyville.

THE REVEREND SEBASTIAN SCHELLS.

The Reverend Sebastian Schells, at one time pastor of the parish of Adrian, Minn., died in Munich, Germany, on June 4, 1913.

THE REVEREND JOHN A. ANDRE.

After an illness of several years' duration, the Rev. John A. Andre, former pastor of the Church of Notre Dame de Lourdes, Minneapolis, died at Hot Springs, Ark., June 6, 1914.

For some years past he was unable to engage in active parish work; he retired at first into St. Mary's Hospital, Minneapolis, and about a year ago he went South in search of health.

His remains were brought to Minneapolis, where the funeral obsequies took place in the church of which he was formerly pastor, June 10, 1914. A Solemn High Mass of Requiem was celebrated by the Right Reverend Mgr. Jos. Guillot, Father Andre's successor in the parish of Notre Dame de Lourdes; Father Savey of Osseo assisted as Deacon, and Father Richard of Minneapolis, as Subdeacon. Right Reverend Bishop Lawler, in the unavoidable absence of the Most Reverend Archbishop, presided at the ceremonies, preached the sermon and gave the final absolution after which the remains were interred in St. Mary's cemetery, Minneapolis.

Father Andre was born July 13, 1851, in the Diocese of Gap, Hautes Alpes, France. He began his theological studies in the home Seminary and completed them in the Grand Seminary, Montreal, where he was ordained by Archbishop Fabre for the Diocese of Ottawa, Canada, January 25, 1874.

He came to the Archdiocese of St. Paul in October, 1879, and

was successively pastor of Invergrove, Birch Coolie and Dayton. In 1893 he was given charge of the parish of Notre Dame de Lourdes, which he resigned in 1910.

Father Andre was an unassuming, but a most zealous laborer in the vineyard of the Lord. His unreserved sacrifice of self endeared him to the people under his charge and made his ministration successful. He was a model of all sacerdotal virtue to his fellow-priests, an exemplar of Christian perfection to all who knew him.

(Continued from the previous issue.)

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| Berghold, Rev. A. | Land und Leute.
Indianer Rache. |
| Lowry, Thomas | Personal Reminiscences of Abraham
Lincoln. |
| Band, J. W. | Minnesota and Its Resources (2 cop-
ies).
Lewis and Clarke's Journal. |
| O'Hara, Rev. Edwin..... | Pioneer Catholic History of Oregon |
| Sumner, Charles | Prophetic Voices Concerning Amer-
ica. |
| Glazier, Willard | Down the Great River. |
| Bishop, Harriet E. | Floral Home, Life-long Memories of
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| Abbott, John, S. C. | Chevalier de La Salle. |
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| Hunt, Rev. Jerome, O. S. B... | Prayers, Instructions and Hymns in
the Sioux Indian Language (2 cop-
ies). |
| McClung, J. W. | Minnesota as it is in 1870. |
| Chettain, August L. | Recollections of Seventy Years. |
| Blanchard, Rufus | Discovery and Conquest of the
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- Balch, Thomas The French in America.
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olicisme en Suede.
- Flandrau, Chas. E. History of Minnesota and Tales of
the Frontier.
- Minnesota Year Book for 1851.
- Souvenir of the Episcopal Silver Jubilee of Bishop Spalding.
- Annals of Iowa (5 vols.), presented by Father John Kempker
of St. Patrick's Church, Dubuque, Iowa.
- An Edition de Luxe of St. Mathew's Gospel for the Blind.
- A large number of pamphlets and clippings of the highest value
for the History of the Catholic Church in the Northwest, pre-
sented by the Most Reverend Archbishop.
- The Minnesota Historical Society Collection (14 vols.).
- The American Catholic Historical Society Publications.

THE MUSEUM

Objects of Historical Value.

(Continued from the previous issue.)

Two photographs of Mgr. A. Oster, presented by Mrs. J. J. Hill.

An autograph portrait of Canon de Vivaldi, presented in person to the Most Reverend Archbishop in 1900.

The Original Constitution and By-Laws of the Conference of St. Vincent de Paul, St. Paul, Minn.

Manuscript Records of the St. Vincent de Paul Society of the Cathedral parish of St. Paul, Minn.

A Souvenir of the Loretto Centenary.

A mounted portrait of His Holiness, Leo XIII, presented in person to the Most Reverend Archbishop.

A portrait painting of the Most Reverend Thomas L. Grace, presented by the Most Reverend Archbishop.

A crayon picture of Archbishop Thomas L. Grace.

Diploma appointing Archbishop Ireland Aide de Camp of the G. A. R.

Acknowledgement.

The officers of the Catholic Historical Society of St. Paul through the pages of the *Acta et Dicta* express their high appreciation of the generosity of Mrs. J. Coughlin of Minneapolis, who furnished the museum of the Society. The furnishings and the ornamentations of the rooms are in the rich and expensive Louis XIV style. No expenses were spared in making the apartments both useful and ornamental.

Through the last will of the late Right Reverend Monsignor A. Oster the Catholic Historical Society of St. Paul came into the possession of several thousand dollars with which to carry on its work. Monsignor Oster understood well the import of the Historical Society, whose purpose it is to rescue from oblivion the *acta et dicta* of our predecessors; in this way at least some recognition is given to the great and arduous work of the early pioneers; the example of their heroic sacrifice, offered so nobly and willingly, stands forth pre-eminent to the emulation on the part of the younger generations. All honor to the memory of Monsignor Oster! It is to be wished that the clergy and the laity might follow his example when making their last will.

The Catholic Historical Society likewise gratefully acknowledges its indebtedness for materials bearing on the History of the Catholic Church in the Northwest to the following:

The Most Reverend Archbishop; the late Right Reverend Monsignor Oster; the Sisters of St. Joseph; the Rev. Martin J. J. Griffin of St. Thomas College; the Rev. John Kempker of Dubuque, Iowa; the Rev. Edwin O'Hara of Portland, Ore.; the Rev.

Chrysostom Verwyst, O. F. M., of Bayfield, Wis.; the Rev. A. J. Rezek of Houghton, Mich.; Mrs. J. J. Hill of St. Paul, Minn.; Mrs. J. Coughlin of Minneapolis, Minn.; Mr. Warren Upham of St. Paul, Minn.; the Honorable J. Onahan of Chicago, Ill.; the Catholic Bulletin, the Rev. J. M. Reardon, editor.

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